

Mind AND Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. III. { MIND AND MATTER Publishing House,
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PHILADELPHIA, SATURDAY, FEB. 5, M. S. 33.

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Single Copies Five Cents. }

NO. 11.

THE ANATOMY OF SUPERSTITION.

BY ROBERT BURNS.

To gull the mob and keep them under,
The ancients told their tale of wonder;
A pious fraud or holy blunder,
A rainbow sign,

An earthquake or a blast of thunder,
Waa held divine.

By those whose faith to swallow does
A wondrous story nothing loses;

The dext'rous feats ascribed to Moses
Are proof as plain;

Of sleight o' hand as Herman Boates'
Legerdemain.

Believe the stories of tradition,
Let sense give place to superstition,

The royal magic competition,

Oii, sacred fountain,

Which can a nidge, by faith's volution,
Swell to a mountain!

A God of mercy, just and good,
Held forth as in an angry mood

Drowning the world in a flood,

To punish human,

And turning waters into blood,
Just like a demon.

He murdered thousands in a tree,

Made Egypt swim with frogs and lice;

Had He made sheep and cows and rice,

His hungry hordes then

Might ilk ane get a hearty slice,

And praised their Lord then.

With a hocus-pocus rod in hand,

Like Mother Goose's magic wand,

They could the elements command,

As legends run,

Divide the sea, or burn the land,

Or stop the sun.

Their prodigies' bombast surpasses;

Like dykes the ocean stood in masses;

They had flying prophets, speaking nees;

Besides a sul' wife;

Their amorous ghosts o'ercame the leases

Who lived that life.

Their Samson's strength lay in his hair;

Their zealous waters sterleng were;

Showers of fire came from the air;

Like brimstone danders;

Saints lived in fire, by virtue rare,

Like salamanders.

The Apostle Paul, by fancy's whim,

Scared up to heaven in a dream,

And Satan brought him back again,

As he says himself:

But how could Nick to heaven climb,

Wha's chained in hell?

This vile and wily serpent Nick'

Was promised lang a mighty kiek.

But turned the chase and played a triek

On God's first-born;

He got him scoured, nailed to a stick,

And crowned with thorn.

Just search the subject through the piece;

'Tis fraught with blunders such as these,

That reverend priests their flock may fleece

Wi' wily comdece,

Teach human beings, by degrees,

To swallow nonsense,

The sovereign leaders o' each faction

Join hand in hand in close compaction,

To set God's kingdom up for auction,

A lumping bargain;

Drive silly mortals to distraction,

Wi' their d-d jargon.

Yet moral truth shall gain the day,

Illumed by nature's glorious ray;

Anathema now flies away

Wi' priests and deels;

Sound reason doth the sceptre sway,

Hard at their heels.

Amen. Amen.

*A famous magotan of the time of Burns.

The above scathing dissection of superstition as embodied in the Christian Scriptures, by Scottie's Bard, was suppressed by those who controlled the publication of his other poems. A brief account of the manner in which the poem was preserved and handed down to us, seems due to the memory of the author; and to the friend of Robie Burns, whose keen appreciation of this satirical masterpiece led him to preserve it, despite the deliberate intention to rob the author of the credit of it.

Adam Renwick, a stone-cutter by profession, was a resident of Ayr, Scotland, and for many years was the near neighbor and friend of Robert Burns and his brother Gilbert. After the death of Robert, his brother Gilbert gave a copy of the suppressed poem to his friend Renwick. Subsequently the latter, in 1825, went from Ayr into England to follow his calling. He was then a man of sixty years. He there met with Joseph Cartledge, a fellow-craftsman, who, although then but a young man, gave evidence of high intellectual promise. These friends, so unlike in age, became as intimate as brothers. Mr. Cartledge was allowed by Mr. Renwick to take a copy of the poem from the original copy given to him by Gilbert Burns.

Mr. Cartledge, who is a resident of this city, enjoying a green old age at seventy-five, did us the great favor of showing us the copy of the poem made by him in his scrap book on May 23d, 1828. The poem is undoubtedly authentic, and shows that Robert Burns, although surrounded by superstition and subservient to religious observances was too lofty in his conceptions of truth, and too fearless in his nature, to bend beneath the pressure of unreasoning custom.

One hundred years ago with prophetic fervor Burns wrote:

"Yet moral truth shall gain the day,
Illumed by nature's glorious ray;
Anathema now flies away
Wi' priests and deels;
Sound reason doth the sceptre sway,
Hard at their heels.

Amen. Amen!

To which we respond:

"One hundred years have onward sped,
"Illumed with nature's glorious ray,"
Since, with prophetic vision keen,
Thou toldst the future of the day.



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NO. 11.

Though Superstition still maintains
A lingering hold on thoughtless mind,
Reason divine with eagle flight
Soars upward, onward—far behind—

With plumeless wing and drooping crest,
The fettered sons of Error soar
Mid scenes of dreary rayless night,
O'er Satan's dark Plutonian shore.

To break those fetters, Robie Burns
Send us the magic of thy pen,
That all may rise on ambient air,
To share the truth with Reason's ken.

Touch with Promethean fire, this hand:
The fire which thou so grandly lighted,
And let all darkness from the world,
Cease from this hour, to all benighted.

If thou but hear my humble prayer.
And grant the favor here I ask,
Then light the labors, bright the way,
And hope inspired I'll to my task.

J. M. R.

Letter From Mississippi.

NEWTON, Miss., Jan. 24, 1881.

Having just received a copy of your interesting paper, forwarded to me from Crockett, Texas, I have concluded to drop you a few lines from this point. I did not leave Texas on account of any dissatisfaction with the Lone Star State, for I think it is the best poor man's country in the world; but for other reasons. I am not pleased with Mississippi, so far as I have seen it, and would advise all who want to establish themselves in new homes, to go to Texas in preference to this State. I spent ten years in the former State, and have nothing to say against it, but much in its favor. If any of the readers of MIND AND MATTER are looking about for new homes, and want information about Texas, and will send me their address and a few stamps to pay postage, I will forward to such persons information in regard to Texas of great value to emigrants. I am also giving away to all applicants a few seeds of the beautiful umbrella China tree, which I procured in Texas and brought with me to Mississippi. If any of your readers want a few of the seeds, and will send stamps to pay postage on them, I will send a few of the seeds to all who comply with this proposal.

I am truly sorry to see by notice in your paper an account of the departure from spirit life of D. C. Densmore, publisher of the *Voice of Angels*. Thus has the world lost another of its earnest workers.

I am glad that some benevolent Spiritualists have started a "Free List Fund" to send MIND AND MATTER to those deserving poor who are unable to pay for the paper. This is a worthy move, and I hope it may be kept up, and that all who are able will contribute to the "Free List Fund," until many are supplied with this welcome weekly visitor. We should all live for something. Let us do good, that we may leave behind us monument of virtue that the storms of time can never destroy. Let us write our names by kindness, love and mercy, on the hearts of thousands that we come in contact with year by year, and we will never be forgotten.

With my earnest wish for the prosperity of

MIND AND MATTER, I am fraternally yours,

ALEXANDER KING.

Magnetism vs. Medicine.

CITY OF OSHKOSH, Jan. 5th, 1880.

We do hereby certify that our daughter Julia, (twelve years of age, when partially recovered from measles,) was, on Jan. 3d, 1881, at 3 o'clock p. m., while sitting up for a few minutes, suddenly taken with what we supposed to be a fit. We summoned Dr. Noyes of this city, who gave us no encouragement for her recovery,—she still remaining in an unconscious condition, undergoing fearful nervous contortions, requiring the constant effort of those around her to keep her in bed and covered. We, about seven o'clock p. m., telephoned Dr. J. C. Phillips, magnetic healer, of Omro, to come immediately. But for some reason the telegram failed to reach Omro. No one but parents can realize the anxiety and fears we passed through that night. Tuesday morning January 4th, no change for the better, she being still unconscious. Dr. Noyes again called but gave us no encouragement whatever. Again we telephoned for Dr. Phillips, this time with better success, the Dr. arriving at our place at three o'clock p. m.—twenty-four hours after our daughter was taken in the supposed fit, he finding her in the same condition as previously stated. Now comes the most wonderful and seemingly miraculous part of our statement. Giving her a hurried clairvoyant examination, pronouncing the case to be a spinal difficulty, he at once proceeded to manipulate the spine, and in less than twenty minutes from the time he commenced the manipulations, she dropped into a quiet and refreshing sleep; sleeping sweetly till about six o'clock, then, partially waking, the Dr. again manipulated her spine, when she quietly went to sleep, and slept until nearly ten o'clock, when she awoke and recognized all present, apparently as well as when taken in the supposed fit thirty hours previously. We feel that we cannot express our gratitude sufficiently to Dr. Phillips for the recovery of our child, feeling certain but for the Dr.'s wonderful magnetic powers she would never have recovered.

Stephen R. Staley, Luther; Emma E. Staley, mother; John R. Staley, brother; Mary Staley, sister.

I was present at the time my niece was taken as

above described, and staid by the bedside through

the entire unconsciousness and cheerfully certif-

yed the above to be a correct statement in every

particular.

Mrs. J. E. READ.

"HOWL YE PINES."

BY T. P. NORTON.

Howl! "Howl ye Pines," the parson cried
So that the howl be heard below.
Now let the echo howl again
"Ye winds that from four quarters blow."

Ye outraged elements of heaven!
Of superstition howl the doom,
And let Truth's blatant enemies
Be buried in oblivion's gloom.

Howl o'er hot Hell's fierce advocates!
The scarecrows of the feeble mind!
All scapegoat pedlars through the world;
With shoddy garments for the blind.

Howl o'er the cloister's reeky roof;
The tomb of smiles; the cruel cause
Of bitter woes, and broken hearts,
estranged from God in Nature's laws.

Howl for the poor man at the gates—
The outlawed; they who dare to think;
God's chastened children—non-elect;
From whom the gilded nabobs shrink.

Howl o'er the whitened sepulchres,
Which totter on the moving sand;
And let the sounding mountain crash!
Bury each idol in the land.

Blow out the tidings of advance—
Let it be neither soft nor low—
Of angels marching from above—
Sappers and miners down below.

Then blow once more with joy—God's praise,
"Ye winds that from four quarters blow,"
Breathe soft or loud, "but breathe his love
To all humanity below."

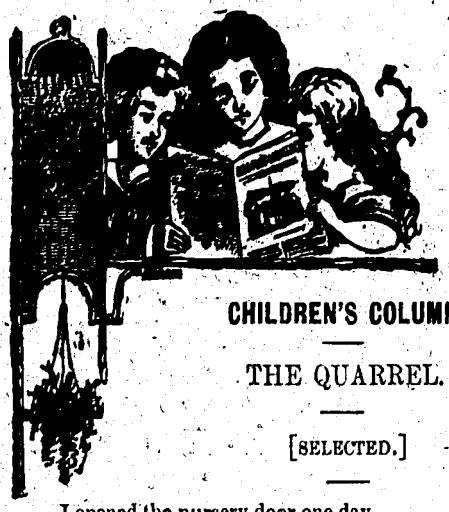
New Mediums for Full Form Materialization.

OSSWEGO, N. Y., Jan. 20, 1881.

I send you a slip clipped from the *Ossego Times* of Saturday, January 22, giving a description of a seance held at the house of Hon. Orville Robinson, which is given in the language of one of Oswego's prominent men, and is substantially correct as far as he relates the facts; but he fails to tell his readers that several of the forms that came from behind the curtain were recognized by their relatives and those who were acquainted with them in their earth life. This was especially so in the materialization of Eliza Robinson. Our friend also failed to tell his readers that at several times during the seance, two, three, four, five forms were out at the same time on the floor, plainly to be seen by all in the room; and whose forms were entirely unlike the medium, as many were children, one of which was draped in a pink dress, while the others were in white. These manifestations were in a subdued light, but sufficient to see the features, as in most cases they came up close to the sitters, anxious to be recognized.

The controlling spirits manifest in a stronger light. Greta, a smart and very intelligent girl, thirteen or fourteen years of age, comes to the sitters, sits in their laps, talks with fondles, kisses and hugs them very lovingly; in fact, she kisses all she can reach. She dances, sings in a round, full, sweet voice; repeats many amusing pieces, and often selects her partners from the circle and waltzes with them, and dances with them in various other dances. She fills her audience with admiration and delight.

There are several other controls: Three Stars, Fauna and Lulu May; three beautiful Indian maidens, dressed in white, even to leggings and beautiful, delicate white moccasins. They are very lively and interesting; they keep the audience in good humor and mirth, and give much that is interesting and amusing. Three Stars usually come with the three bright stars on her person. She readily improvises poetry from any subject given her.



CHILDREN'S COLUMN.

THE QUARREL.

[SELECTED.]

I opened the nursery door one day,
To find the children I left at play,
In the sunniest mood an hour before,
With red hot faces, and flashing eyes,
And angry questions and sharp replies,
In actual combat upon the floor.

'Twas the baby's scream that had brought me there,
He was bowing his head like a lily fair,
And crying in genuine heart distress,
So I quickly passed by the angry three,
And lifting the darling upon my knee,
I silenced his fears with a soft caress.

I spoke not a word to the others there,
But silently motioned each to a chair,
While in peace on my bosom the baby lay,
And there in that solemn hush of soul,
I could feel the angry billows roll
From each little passionate heart away.

But the proud young thoughts were busy there,
Each striving to throw the heaviest share
Of blame, on the others—I saw it all
In the toss of Will's head, and the cold stern eye,
Of little Arthur, who scorned to cry,
And May with her gaze upon the wall.

So I let them think, for it seemed to me,
That words would be only mockery,
So long as an angry thought remained,
For in every quarrel the more you say,
Or seek to explain the fault away,
The more there is always to be explained.

Then I opened the book and softly read
The beautiful words the Master said,
And the wonderful things his love once wrought,
And how on the shore of Galilee
He bade his faithful followers see
That they daily practised the truths they taught.

O strange, sweet story! that handed through
The long dark ages, is ever new,
So touching, so tender, to all we need.
First May was mellowed, then Arthur's eyes
Were swimming in tears, and without disguise
Will's head bent down like a broken reed.

And still I read, in a moment more,
The three were kneeling upon the floor,
And wildly sobbing upon my knee,
"Twas all my fault," said Will, "O No!"
Sobbed little Arthur, "that isn't so."
For I snatched the book for May to see."

And mingling my tears with theirs, I said,
"Dear children, these loving words I read,
Have softened our hearts like a tender prayer,
And I care not how the quarrel came,
Or which of the three was the most to blame;
Since each is willing to bear a share."

Let it all be forgotten, save only this,
That when pride or passion shall lead amiss,
Some one of the three shall be calm and strong,
And brave and lasting enough to say,
Now brother or sister, pray me I pray!

And with love and kindness conquer wrong.

John Barton's Birthday.

BY ELIZABETH LLOYD.

It was a beautiful winter evening, and John Barton, a manly boy of seventeen, who was just beginning to feel for his first mustache, was in excellent spirits, for the morrow would be his birthday. Out of doors the bells were jingling merrily, for the sleighing had never been better; and on the next day, John and five of his schoolmates were going in a large sleigh to his Uncle Philip's, who lived six miles distant on the banks of the Yohickon. They were going to spend the day in skating, have one of Aunt Mary's matchless dinners, a party in the evening, and a sleigh-ride home in the moonlight to finish up with. The anticipation of all this was too much for the boy's equanimity; and quite forgetful of the dignity pertaining to one of his years, he got down on the floor and had a merry game of romps with his dog Fido, to work off his surplus spirits.

But the next morning, when John awoke, there was an ominous patter of rain-drops against the window-pane; and when he looked out, there was only slush in the roads in place of the sleighing of yesterday. The disappointment was more than he could stand; he felt cross, and even the hand-some gold watch which he received for a birthday present did not restore his good humor.

After breakfast he went into the sitting-room, and stood looking out of the window and thumping impatiently against the pane. The rain came down faster and faster, and his brow grew darker and darker, until just when his ill-humor had worked itself up to the highest pitch, Fido came in brimful of fun and ready for another frolic; but Fido's good humor only irritated John the more, and tiring around quickly he gave the dog a kick, which sent him to the other side of the room, at the same time swearing an angry oath. Scarcely had the words left his lips when a hand was laid gently on his shoulder, and a low voice said reproachfully:

"My son!"

John started, and a quick flush of shame dyed his cheeks as he turned to meet his mother's eyes fixed on his. He loved his mother with a love that was almost worship; and had he known she was in the room, he would have held back, at all hazards, the words which had just passed his lips. His passion was all gone now, and he said regretfully:

"I didn't mean that you should hear that, mother."

"Did you mean that God should hear it, my son?" John's eye fell, and he made no answer. Then his mother asked: "Have you ever said such a thing as that before?"

John's answer was very low, but his mother heard it, and continued:

"More than once?", and again the boy said, "Yes."

"John" said his mother gravely, "have you forgotten the third commandment?" Then, without waiting for an answer to that question, she added: "Reheat it for me."

The boy hesitated for a moment, and then reluctantly repeated the words, "Thou shalt not take the name of the Lord thy God in vain;" and his mother added, "For the Lord will not hold him guiltless that taketh His name in vain."

"But, mother," said John, in something like his natural voice again, "I know all that, and I don't mean to say such things, but I can't help it; when I get downright angry I must out with it somehow or other."

"You can help it, my son, if you will; God

never requires us to do what is impossible. The best way for you to help it is to learn to control yourself and not get into a passion over what cannot be prevented. But if you do get angry, shut your mouth and keep it shut until you know what you are saying, and don't commit a sin against yourself and your God." So saying, his mother went away and left him to his own thoughts.

An hour afterwards John entered his mother's room with a resolute air, and sat down on a stool by her side.

"Mother," he asked, "did you ever know me to break my word?"

"No, John," she answered proudly, "I never did."

"If I were to promise you never to swear again, do you think I could keep my promise?"

Tears of joy came into his mother's eyes at these words, but she thought a moment before she replied:

"I think you had better not promise me quite that, because you do not know yet how strong the force of habit is; the wicked words might come before you knew it. I would rather you should promise me this—that, if you should forget, you will ask God to forgive you and to make you stronger for the next time."

"You are right; mother," replied the boy thoughtfully; "I know I can keep that promise, and I make it with all my heart."

If he wanted any reward he found it in his mother's approving smile, and the rainy birthday was not so utterly gloomy, after all.

Five years later John Barton was teaching a country school, and his boys loved him with all the enthusiasm that only a thoroughly manly man can inspire.

It was winter; the ice on a neighboring mill-dam was strong enough to bear a thousand boys, and as smooth as glass; and on the morrow, after many urgent petitions, their teacher had promised to take all the school out skating. But, alas! when to-morrow came the rain came too, and the boys all brought long faces to school with them. As they gathered about their teacher and poured their grumblings into his sympathizing ears, he smiled pleasantly and said:

"There, boys, don't growl at the weather. I grumbled at a rainy birthday once, but it turned out to be the best birthday I ever spent in my life."

"Tell us about it, please," exclaimed the boys, with most eager curiosity.

They all gathered closer to him, and in his simple, straight-forward way he told them the story of his disappointment, his oath, his mother's words, and the promise which he afterwards made.

In the silence which followed, one of the boys, a brave, quick-tempered lad, asked earnestly:

"Did you ever forget, Mr. Barton? Did you ever swear after that?"

"Only once, Phil; I got into a terrible passion with one of the schoolboys, and the old habit was too much for me. That frightened me, and showed me how weak I was. I was on my guard after that, and soon a new habit took the place of the old one. Even yet, when I am very angry, my teeth grit together, and my mouth stays shut until I am master of myself again."

The boys said no more about their disappointment, and went to work with very thoughtful faces.

Some of them soon forgot the story and its moral; but the little seed, dropped just at the right time, took root in more than one heart, and afterwards, when they grew to be men, some of those boys remembered John Barton, and thanked him that they had broken themselves of a habit which is as foolish as it is wicked.—*Pennsylvania School Journal.*

A New Medium In The Field.

The *Norristown (Penn.) Daily Herald* of January 10th, contains an account of the development of a new medium which we give to our readers as follows: "R. Gotwals, a shoemaker, of this borough, has been interested in Spiritualism for about twelve years, and has read many books on the subject. He says that something over a year ago he was delighted to find the spirits using him as a medium. Since that time he has given a number of sittings for the amusement of his friends, with results which are truly surprising. The spirits communicate by means of table tipping, and give correct answers to questions of which the medium can have no personal knowledge. A number of them claim identity with well known citizens of Norristown who have died within a few years. The manifestations have astonished several gentlemen to whom they were shown, converted some of them, and amazed the rest. Even questions not uttered in words, but merely formed in the minds of the spectators, are correctly answered."

Confirmation of Spirit Communication Through Alfred James.

WASHINGTON, D. C., January 31st, 1881.

1209 T St., N. W.

Editor of Mind and Matter:

DEAR Sir:—IN MIND AND MATTER of January 22, 1881, I notice a message through Alfred James from George W. Kittredge, M. D., New Market, N. H., and you ask if any one knows anything of him. Dr. George W. Kittredge, was a member of the Congress from New Hampshire during the term which ended on March 3d, 1853. The message is in every way characteristic of him. He represented my native district, and I knew him quite well at that time. He passed over to the other life not many months since. Yours truly,

NAT DAVIDSON.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged, \$71 24
Mrs. E. S. Sleeper, San Francisco, 3 74
W. A. Mosley, S. New Lymne, Ohio, 1 00

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
No. 2, Rear of 1229 Vine St., Philadelphia, Pa.

Letter From Mrs. Dr. A. E. Cutter.

ATLANTA, Ga., Jan. 20, 1881.

Editor Mind and Matter:

For some cause unknown to me, the package of MIND AND MATTER of January 22, which you were to send had not reached me yet; but to-day, Dr. Faber handed me his paper, and for the first time I read your editorial in reference to me and the great work which the spirit world have planned for me, as a co-worker with them, to carry out in the earth life. Many thanks for the words of encouragement, and also of commendation of me as a woman. I also read the article from Amos C. Billings of Waukesha, Wis., which I hasten to correct. I do not wish to sail under false colors, and the Mrs. Cutter to which our brother refers is another person. I never have met, neither have I ever known of any Mrs. Cutter except myself, who lectures either upon the spiritual philosophy, or upon anatomy, physiology, etc. There is a Mrs. Cutter in Boston, who is a magnetic healer, and stands very high in that line; but I never knew of her lecturing or being before the public in any prominent position as a reformer, although she may have been, yet I never knew it.

The readers of the *Banner of Light*, the *American Spiritualist*, and many other papers, ten to fifteen

years ago, knew me from the reputation I gained by my success in the treatment of cancers and tumors. The case of Nathaniel Tower, of Cummington, Mass., (who is still living at that place), was under my treatment, and Dr. H. B. Storer, Dr. Dewey and other physicians visited my office daily, to witness the treatment and watch the result; and this case with many others was reported in the papers at that time as being a most successful and almost painless method of treating this loathsome disease. At that time I was living on Essex street, in Boston. After the great fire there, business crowded residents out of that section. I then moved to 711 Tremont street, where I practiced my profession as a physician; and I also held developing circles under the special direction of spirit scientists, using electricity as a developing agent, and many persons from all parts of the country were developed as fine mediums at these circles. Maud Lord, the great physical medium, and, I think, one of the best in the country, boarded at my house for eight months during that year. Some of the most wonderful spirit manifestations took place there during that time.

I refer to these things, because I want people to understand fully who I am; also, that the people all over the country, where I have labored, will

fully recognize which Mrs. Cutter is referred to in connection with this new enterprise, which I have taken up in the interest of humanity, and which, I hope and trust, will, if carried out as the spirit world direct, result in a more perfect blending of the two worlds. I have given this much, so that people will recognize who I am; and although I do not wish to occupy too much space in your valuable paper, yet right here it may be well for me to give a short history of my early life. My grandfather on my father's side was a Free Will Baptist minister. Elder John Blaisdell, who lived, preached and died at Milton Three Ponds, N. H.; and at that place I was born July 10, 1825. My maiden name was Abbie Esther Blaisdell. I lived with my parents at that State until I was twenty years of age; at which time I went to Redford, Mass., where, in 1847, I married George I. Cutter, my present husband, by whom I have had four sons. In my early married life I realized in my own sufferings, the great injustice and wrong that was being inflicted upon all women, and upon innocent children also, by the mother being kept in ignorance, in relation to those laws that concerned her physical being. I suffered many years, and entailed upon my children, physical ill which they and I might have avoided had I been taught even the simplest rules governing maternity; and when my first baby came, such a fearful responsibility as rested upon me, God and the angels only knew. I knew no more of how to wash, dress, feed, or care for that little one that I had been instrumental in bringing into the world, than it knew of its own life. What I endured, both physically and mentally, can only be fully realized by other mothers who have passed through the same bitter experience. But, then and there, amidst all that suffering and hardship, was my resolve made before high heaven, that if my life was spared I would pull down all barriers, learn myself, and do all I could to teach other women some of the laws by which children could come into this life with less suffering to both mother and child. At this time I became sadly conscious that my husband was afflicted with asthma, and he has, from that time to this, been a confirmed invalid with this distressing disease. But in the face of all these difficulties, I began to borrow medical books and commenced studying, under the direction of Dr. Whiting, of Charles Town, Mass., and now, as a spirit friend, I look upon him with almost the reverence I would to Deity, as he was really my saviour. He led me out of that worse than heathenish darkness of ignorant motherhood into the bright light of more fully understanding God's laws; and I know that, then and there, the angel world began their great work of instructing me, and made me see and understand that this life is the primary state of our existence; and that this first birth must be made right, in order to have health, happiness and harmony in this life and the life which is to come. When the laws of generation are fully understood and obeyed there will be no need for regeneration.

Well, I fought through all obstacles, and amidst

all my household cares—my husband confined to

the house for weeks at a time, unable to move,

with his severe asthmatic trouble—my children

fretful and cross, as they naturally would be, coming into life as they did under such conditions—my own health impaired by overwork and worry-

ment; yet with all this, I would have my book

always where I could read a sentence; and many a night have I got up and studied, when my chil-

dren have slept, or when I was watching by their sick bed. I say, I know now that the spirit world

were guiding, sustaining and leading me on—prepar-

ing me for the work I have since accomplished

among women in many parts of our country. Mrs.

E. L. Saxon, of New Orleans; Mrs. M. J. Holmes,

of Memphis; Prof. J. R. Buchanan, formerly of Louisville; Mrs. L. E. Lewis, formerly of Cincinnati, and many others, can testify, if need be, of my work in all these and many other places

where I have visited and lectured—forming physi-

ological societies, and teaching women to be,

what God designed every woman should be, viz.,

the physician and nurse of her own family, partic-

ularly of her little tender babe, of whose condition

no man can ever know as well as the mother

ought to know.

While I was in Louisville, Ky., I saw so much need of some public effort being made for women to have better advantages for a more liberal education, that I set to work, and obtained a charter for a Polytechnic Institute for women; but my health failing again, at that time, I had to abandon the work and come North; but the charter is recorded, and in time some woman may take up the work and carry it forward. Some such place is greatly needed in the South; for the Southern women are fearfully ignorant of all the laws governing their own health and the proper develop-

ment of their children.

I have given a concise history of some of my

work and experience, so that those who do not

know me, and who may read of this new work

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PITUANIUS, (Roman Seer).

GOOD DAY:—When in mortal life, I was a mathematician, and all I asked for myself was to be allowed to pursue my studies in peace. But I lived in an age when no man's rights were respected. You had to fawn and flatter, cringe and lie to the rulers, whether priests or in secular authority. I would not lie, nor would I acknowledge their gods. Sooner would I die than bend the knee to stone gods. The great Universal Life was my god. That god I worshipped, but the gods of Rome I would have nothing to do with. I possessed those peculiar characteristics known as seer-ship, in modern times termed clairvoyance. I saw the downfall of certain parties then in the height of power, and prophesied it, and it cost me my life. I was thrown from the Tarpeian Rock. That death was nothing to me. It only liberated my spirit, and in a calm, quiet and happy sphere in spirit, I continued my studies in peace; and never since I left the mortal form have I had to lie to any one. But there are mental conditions there that are terrible, and these con-titute the hells of the spirit life. It was in the reign of Tiberius that I was thrown from the rock. My name is PITUANIUS.

[We can find no historical reference to such a person in Roman or other history.—Ed.]

SAINT BASIL, (Bishop of Cesarea).

GOOD DAY, MY SON:—Religion makes a man a fanatic when once he has accepted a particular creed as the pathway to heaven. Then has commenced his moral degradation. The reason of this is, that nothing outside of his creed can enter his mind. Anything that throws doubt upon it is the devil, and must be banished. This, sir, was my state of mind, and I thought I was happy in it, but that happiness was only imaginary. As I preached, taught and helped to found the religion of Jesus, I think it is my duty to do all I can to overthrow that religion. Why? First, because it gives a false idea of spirit life. Second, because it makes the mortal life full of hypocrisy; and Third, it teaches that most damnable doctrine of vicarious atonement. What folly! what nonsense! how could I have taught it in my mortal life for truth? My God! I wonder that I ever was so blind. Parties who taught me that doctrine, had doubts in their minds as to its truth, but I was too fanatical to see any error in it when in the mortal form; but, as a spirit, my eyes were soon opened. I feel that some spirit ought through some medium, to write a book setting forth the adventures of spirits in their searches for Jesus. It would furnish more real knowledge concerning the spirit life than all the sacred books that were ever written. I was the Bishop of Cesarea, in Cappadocia, about 379, and I am known to moderns as St. Basil. God pardon the saint...

[We take the following account of St. Basil from the *American Cyclopaedia*.—Ed.]

"Basil the Great, a saint of the Christian church, born at Cesarea, in Cappadocia, in 328 or 329; died January 1st, 379, A. D. His father and mother were St. Basil the Elder and St. Emmelia. His father belonged to a noble family of Pontus, which had long been Christian. He had nine brothers and sisters, all of whom, according to the testimony of their intimate friend, St. Gregory Nazianzen, were remarkable for sanctity, and three of whom are canonized, viz.: St. Gregory Nyssen, St. Peter of Sebaste, and St. Macrina. His early education was superintended by his father, after whose death he continued his studies at Cesarea, Constantinople, and Athens. He excelled in eloquence and logic, applied himself also to philosophy, natural science, medicine, poetry and the fine arts, and was one of the most ardent advocates of the study of classical literature and eloquence in Christian schools. At Athens he formed an intimacy with St. Gregory Nazianzen. He returned to Cesarea in A. D. 355, and opened a school of rhetoric with brilliant success, but soon gave it up for the purpose of embracing a religious life. Dividing the principal part of his property among the poor, he travelled through Syria, Mesopotamia, and Egypt, to visit the most celebrated anchorites and monasteries. In A. D. 358 he returned home, was ordained lector by Dianus and retired to his grandmother's house in Pontus. His mother and sister had already founded a female convent in the neighborhood, on the bank of the Iris, in which his sister was superior. Basil now founded a monastery, according to some authorities, on the opposite bank, according to others at Seleucopolis, and in the course of time other affiliated monasteries. He remained in his own convent as superior for four years, when he yielded his place to his brother, St. Peter of Sebaste. After his election to the episcopate he continued to watch over these religious homes, and composed rules and spiritual treatises for them; and the principal part of the religions in the East are hence Basilians. In 359, during a famine, he sold the remaining portion of his property for the relief of the sufferers. Gregory joined him, and has left an interesting account of the life they led in common, in a little hut with a barren garden spot around it, where they found exercise and diversion in cutting stone, carrying wood, planting flowers, and making canals to irrigate the sandy soil. In 362 Basil went back to Cesarea and took with him a number of religious brethren, it seems, to found a cloister. Julian the Apostate was now emperor; he had been Basil's fellow student at Athens, and he sent a hypocritical invitation to him to come to his court. This invitation was declined, and was followed by another, which was accompanied by an order to pay 1,000 pounds of gold to the treasurer or be dragged through the city. Basil replied in a very bold and severe style to his old comrade, who soon afterwards found his death in the Persian war. In his 35th year Basil was ordained priest by Eusebius, the successor of Dianus in Cesarea, but for some reason was soon dismissed from the high post which the bishop had assigned him. Eusebius' conduct met with general censure. Basil retired again to Pontus, but in 366 Eusebius was obliged to recall him to Cesarea, to stem the eruptions which Arianism was making under the auspices of the emperor Valens. In 370, on the death of Eusebius, he was elected archbishop of Cesarea. During the remaining nine years of his life he presided over this important see in such a manner as to win the reputation of one of the greatest bishops of the church. The whole city followed him to the grave, Jews and heathen wept with the Christians at his death, and St. Gregory Nazianzen pronounced his panegyric.

The principal efforts of St. Basil the Great were directed to the defence of the divinity of Jesus Christ against the Arians. On account of this he is styled by the general council of Chalcedon 'the Great Basil, the servant of grace, who has proclaimed the truth to the whole earth.' He is held in especial veneration in the Greek Church, though he was a strenuous supporter of the Nicene creed. His works were first published at Basle with a preface by Erasmus in 1532."

[It would seem that Basil derived infinitely more help in spirit life from his charitable and benevolent deeds than from his Christian convictions. He tells us he soon saw the errors of his earthly convictions and expresses his astonishment that he could ever have been so blind as to teach such folly and nonsense as is contained in the Nicene creed. There can be no doubt that Basil was saved from the fate that basely most bigoted spirits in the after life, that of helpless slavery to their earthly prejudices by his love for his fellowmen shown in such acts as selling his property to feed the famishing people of Cesarea. Why will not those who, to-day, almost worship St. Basil, heed his spirit testimony and cease preaching that which has not a particle of reason to sustain it, for insatiable truth? Why?—Ed.]

SUIDAS (A Greek Lexicographer).

GOOD MORNING, SIR:—There was in my day great excitement over religion; most of them were religion-mad in their zeal to be servants of Jesus. You might as well have made your last will and testament as to have uttered one word against their religious folly. So I pursued my studies as a lexicographer, as well as spent my time in writing also the history of my time without venturing to comment on religious opinions, for to have done so would have been death. Those were indeed fearful times. Whole villages, towns and cities were sacked, and women and children murdered, and all for Jesus' sake. I have stood and seen these things until I often wondered whether there was a just God, that he did not wipe the religion of Jesus from the earth. Sad times were they when priests had but to suspect that you were engaged in the enlightenment of the people to cause your immediate death by torture. If these Christians—by this I mean Catholics—I do not call others Christians—had spared certain works, to the number of two hundred, which were extant in my day, and had not either destroyed or concealed them, Christianity could be proven to be a fraud, and that it was wholly the outgrowth and production of the priesthoods of succeeding generations, who revised the work of those who preceded them. In my day all the Greek and Latin Testaments varied: those of our generation, were entirely different from those of others, and the text of them so changed and distorted that it was almost impossible to tell what they meant. I came here to-day upon the invitation of this band of spirits, to bear witness to the failure of Christianity to make good the claims set up for it here by its advocates, and by its follower in the spirit life, who are watching and waiting for an event that never can happen, namely, the appearance of Jesus on the Judgment day. It would be very easy for the Christian spirits to be enlightened, if they desired it, as to whether such a man as Jesus ever existed; but as they have no such desire, they will wait a long time for that which will never happen. I left this plane about A. D. 1100, and my name was Suidas.

[We take the following account of Suidas from the *Nouvelle Biographie Générale*.—Ed.]

"Suidas, a Greek lexicographer, lived in the eleventh century after Christ. Nothing is known of his life; the epoch of his existence, even, is not known with certainty; but according to the authors that cite him, it is believed that he lived in the eleventh century, in the time of Michael Psellus and before the commentator Eustathius. The work that has come down to us under his name is at once a dictionary of words, of things and of men; a lexicon, an encyclopedic and a biography; but these three parts exist only as an outline, quite unsatisfactory; the alphabetical order in it is imperfectly observed; the citations borrowed from ancient authors often seem thrown in by chance; and the biographies in it show the greatest misconceptions. Notwithstanding all these defects the work of Suidas is not to be despised. In it are found many things that would be sought in vain elsewhere. It is a badly made compilation, but precious, because the works which he availed himself of as the basis of his dictionary no longer exist. It has been supposed that Suidas only enlarged and interpolated a much more ancient dictionary. It may also be that the work of Suidas ascends to an earlier date than has been believed, and that it has been subjected to numerous interpolations. Suidas was published for the first time by Demetrios Chalcondyle at Milan, in 1499."

[So important do we regard this communication of Suidas, that we will here add the following account of his writings from Smith's *Dictionary of Greek and Roman Biography*.—Ed.]

"A Greek lexicon is extant under the name of Suidas, but nothing is known of the compiler. * * * Eustathius, who lived about the end of the twelfth century, A. D., quotes the lexicon of Suidas. The article Adam contains a chronological epitome which ends with the emperor Joannes Zimisces, who died A. D. 974; and in the article Constantinople are mentioned Basilius the second, and Constantinus, who succeeded Joannes Zimisces. A remark under the article Polyneutes shows that the writer of that remark was contemporaneous with the patriarch Polyneutes, who succeeded Theophylactus A. D. 956; but the date of 936 is given by other authorities. This passage of Reinecius assumed to prove the period of the author of the lexicon, merely proves the period of the writer who made the remark; and he may be either the author of the lexicon or an interpolator. But there are passages in the lexicon which refer even to a later date, for Michael Psellus is quoted, and Psellus lived at the close of the eleventh century A. D.

"The Lexicon of Suidas is a dictionary of words arranged in alphabetical order, with some few peculiarities of arrangement; but it contains both words which are found in dictionaries of languages, and also names of persons and places, with extracts from ancient Greek writers, grammarians, scholars and lexicographers, and some extracts from later Greek writers. The names of persons who are mentioned in sacred and profane history, which shows that if the work is by one hand, it is by a Christian; but there is no inconsistency in supposing that the original of the Lexicon, which now goes under the name of Suidas is a work of earlier date than the time of

Stephanus of Byzantium, and that it received large accessions from some various hands. No well conceived plan has been the basis of this work; it is incomplete as to the number of articles, and exceedingly irregular and unequal in the execution. Some articles are pretty complete, others contain no information at all. As to the biographical notices, it has been conjectured that Suidas or the compiler got them all from one source, which, it is further supposed, may be the Onomastologos or Pinax of Hesychius of Miletus; for it is said in Suidas, 'of which this book is an epitome'; but it is an incorrect interpretation to conclude that Suidas means to say that his work is an epitome of the Onomastologos, which would be manifestly false; he means to say that the work in use at the time when he wrote was an epitome of the Onomastologos.

"The Lexicon of Suidas, though without merit as to its execution, is valuable both for the literary history of antiquity, for the explanation of words, and for the citations from many ancient writers; and a prodigious amount of critical labor has been bestowed upon it. Many emendations have been made in the text by Töp and others."

[No communication that ever came from spirit life was of greater value in the exposure of the crimes of the Christian priesthood than is this communication of Suidas, given through the lips of an uneducated man, who never could have given the information it contains. How comes it that nothing is now known, or probably to speak more correctly, permitted to be known, concerning the life of Suidas? He lived at a time when the histories of all other prominent authors and distinguished men, were carefully preserved among the Christian archives; and what reason is there, therefore, that nothing was known concerning him, alone? The great value of his work is universally acknowledged in the literary world, and mainly on account of his references to works of ancient writers and early Christian authors, that are no longer in existence. Why are they not in existence? They were in existence in the latter part of the 11th century, when Suidas wrote, and were accessible to him. What then has become of them? Let the Christian priesthood, who at that time possessed or controlled the whole literary treasures of the world, answer that question. Suidas says in his communication that when he wrote, there were extant 200 distinct works that would have clearly proven Christianity to be false. What works were they? and what has become of them? Suidas tells us that when he lived, death by torture would have been immediate, if but a single priest had suspected him of giving the contents of those works for the information of the people. Indeed, there is only too much reason to believe that the concealment of his personal history, was owing to the fact that he was put to the torture and destroyed, because of what he had written. It is at all events conceded by all who have commented on the Lexicon of Suidas, that the work now attributed to him has been mutilated, altered, and interpolated to such an extent as to cause its value to be greatly diminished, but at the same time it is universally admitted that his work is of priceless value, as showing the extent of the ancient learning of the world. The time may yet come when the literary treasures appropriated and concealed by the Christian priesthood will be given to the world. If it should, then mankind will for the first time realize the wrongs that have been done to humanity by the Christian church. We hope that Suidas will again return and state the specific works to which he refers as having been destroyed and concealed that were extant in his time.—Ed.]

MAHOMED BEN DESCHER,

(An Arabian Astrologer).

PEACE BE WITH YOU:—Not that I am a great peace man, for like all who are born beneath Southern skies, I am hot and passionate when aroused. Peace is good when it is properly earned, but war is a thousand times better, if it proves successful in procuring a merited peace. But this is foreign to what I wish to say. While in the mortal life, I studied while others fought, I enjoyed a quiet life, but I was not permitted to be quiet. I was compelled to fight. Then I made a virtue of necessity, but all my spare time was devoted to the study of Astronomy, or as it was then termed Astrology. As an astronomer I soon became an infidel to the faith of my country, for no man can look out into stellar space, and behold the great works of infinity, and still believe in the God of any religion. Any such God is necessarily too finite to fill such awfully sublime magnitudes as you see in stellar space. But the fact of spirit communication with mortals has been the real talisman—the great secret—of all religions. It is a very simple fact; and mark you there is nothing sacred about it. Spirits experience the same feelings—perform the same actions as when they were incarnated beings. The only difference is, that in the one case it is a spirit out of the form, and in the other the same spirit in the form. Whoever that man may be who talks about the sacredness—the holiness of a spirit circle—is a hypocrite. What does he mean by such talk? I will tell you. He means such a narrow contracted circle as will suit his interests and prejudices. God knows there are too many of that kind of circles for the good of Modern Spiritualism. Let us have the truth and light without any interference. Watch every manifestation of spirit carefully, not to hunt the medium to death, but to discover the tricks of the spirit deceivers. We used to hold our circles when I was here in the mortal flesh, but we held those pure circles, which are talked about. God forgive us for it! That was the reason we never learned much. When spirits wanted to communicate who sought to enlighten us, because they did not tell us what agreed with our ideas we rejected them. If you, at this day, continue to hold those pure circles, you will never get much truth. Investigation must be made by every individual mind. Men and women can only receive as much light as they are constituted to receive. You sit down to a feast—you can only eat so much—if you eat any more you have to suffer for it. You receive just as much light from the spirit life as you have prepared the conditions for. As long as you Spiritualists keep the philosophy in front, and the phenomena in the background you are not one whit in advance of your Christian predecessors. You have no sacred mysteries to cover up—you have the true bread of life. Let all receive it, is the great wish of Mahomed Ben Descher. I was an astrologer or astronomer of the tenth century.

[We feel that we did not get the last name given correctly, and the spirit could not give it again before yielding the control. We can find

no reference to any Arabian astronomer of that name. We deeply regret this, for we regard the communication as certainly truthful and profoundly instructive. To suppose it the production of the medium or ourself, is to give us credit for ability that neither of us possesses. Every sentence of that communication would make a text, requiring an hour's elaboration to do it justice. We justly regard such communications as in themselves wonderfully phenomenal. Spiritualists, you who are seeking to hedge in the work of the spirits, within the enclosure of sanctity, take heed to what this truly enlightened spirit has said about the holding of "pure circles!" He tells you he speaks as one who pursued that folly in his earthly life, and he knows the pernicious effects that result therefrom.—Ed.]

BRÜNO (Archbishop of Cologne).

GOOD AFTERNOON:—Catholicism engrossed all my time during my mortal life; and what has it done for me as a spirit? There has been the same pomp—the same flattery—the same priestly robes—and the same fawning servants; and for six hundred years these have been my surroundings in spirit life. There is a time when the exercise of power becomes irksome; and when, in your conscience, as a spirit, you cannot look down and feel happy, upon your poor dupes both of the mortal and the spirit life. The Catholic place of rest it would be sacrilege to call heaven. There is nothing like heaven in the Catholic spirit home. But, although I have abjured and cast off this idea of atonement through a Saviour, saints and a virgin, I cannot rid myself of this one idea of a personal God; and it is for the purpose of getting your views upon that point that I am here today. If God has no shape or parts I cannot understand it, and I cannot be happy without doing so. I want to be where God is. Now I know you will answer; and say God is everywhere. But if he is, I fail to see him or comprehend him. Therefore I want your idea of God, for, if am told, it will benefit me as a spirit. Oh! if I could only get rid of this seeking for a personal God. I may be mad upon this point, but still I am earnest and sincere in my desire to have this settled one way or the other. I died in the month of October, at Rhiems, in the year A. D. 930, and I was known, when here, as Bruno of Cologne—by some called Bruno the Great; but I was great in nothing but ignorance."

[We take the following account of Bruno from Thomas' *Dictionary of Biography*.—Ed.]

"Bruno the Great, archbishop of Cologne and duke of Lorraine, son of Henry I., Emperor of Germany, born in 925, died at Rheims, Oct. 11th, 935. He was raised to his dignities by his brother, Otho I., whom he accompanied on his first expedition to Italy, and was equally distinguished, for his learning, eloquence and charity. There are attributed to him commentaries on the Gospels and the Pentateuch, and several lives of saints."

[It was the spirit of this distinguished Christian prelate that came back to earth, after nine hundred years in spirit life, seeking light at the hands of a despised heretic. We answered his question as clearly as we could, and he expressed himself as deeply impressed by our answer. We cannot understand why we should question the authenticity of that communication, for certainly neither the medium nor ourself ever heard of such a person as Bruno, of Cologne, at the time it was given. It is true that some other spirit who knew of Bruno may have personated him, but we fail to see a sufficient motive for such a personation. The date of his death is given as 935, while the communication says it occurred in 930. Why that discrepancy we know not. One thing is very certain, the Christian heaven in spirit experience is not a very desirable place for sensible persons to go to, according to the common testimony of all spirits who have been enabled to escape from it. The Christian clergy act wisely in seeking to shut the door against the spirit return of their misdirected followers. Were they once to admit that great truth, the Christian religion force would soon be played out, and the a tors would have to find some more useful and less hurtful occupation.—Ed.]

MARY BISCHOFF.

GOOD DAY, SIR:—I went away an old woman and I come back a man. I don't understand this, but still I was told, by what looked to me like bright spirits, that my coming here would do me good. I am one of the disappointed ones. There are millions of them over here, all inquiring for Jesus. Oh! how I shouted and prayed to him when I was here, but, strange to say, I have met those that have been dead a thousand years and yet they know nought of Jesus; and as I was an old woman—and a very determined old woman at that—I feel that I have fooled around long enough in spirit and if I can't find Jesus I am not going to bother myself any longer about it. So I come here to-day to be set on the right track, and I wouldn't care if it was the wrong track, for it could not be worse than the one I have been following. I might say I passed to the spirit life at a place called Voorheesville, Pa. My name was Mary Bischoff. My brother's name was Isaac Goff. He is here to-day with me, but he wished me to do the talking.

REV. THOMAS SPARKS.

GOOD AFTERNOON, SIR:—I was an old fool and they say an old fool is the worst of fools. I was very honest—wonderfully candid about that place from whence the saints were to look down and see their brothers and sisters roasting. Well, I am glad I am shut of that nonsense. It has taken three years in spirit life to cure me of it. I then made up my mind that I would come back here and give my honest testimony in relation to salvation through another man's blood. There is not a Christian who knew me who will believe what I set forth in this communication. Why? Simply because they will not believe truth—they are too bigoted to receive it. It is nothing to me whether they believe it or not, it is my duty to give my honest spirit knowledge to them over my own signature and if they do not receive it let them suffer a little of the damnation they think is in store for others. I have eight children over here and they and myself have succeeded in getting up a little heaven of our own. This little heavenly home is managed on the principle of letting each one do as he or she believes to be right; and we are a very happy gathering. I was known when here as Thomas Sparks of New Castle, N. Y. Reverend, so-called.

MIND AND MATTER.

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AN INFALLIBLE TEST FOR SPIRITS.

On the morning of the 1st inst, we had a sitting, by spirit request, for an especial object, with Mr. James A. Bliss. What was our surprise to find the entranced medium controlled by the chief of the guides, Captain William T. Hodges, who held the medium to the close of the sitting. He began his communication by informing us that he had seen in the *Religio-Philosophical Journal*, of last week, a spirit accusation through Mrs. Patterson, of Pittsburg, that we were obsessed by the worst kind of spirits who compelled us to do as we did in opposition to Bundyism. He said that to settle this question definitely he would furnish a test for determining the character of all communicating spirits and requested us to write down what he would give us on that point. This we did, as follows:

"Rule 1. Whenever a spirit comes to you claiming that he is infallible in his judgment and never liable to err, you may immediately conclude that that spirit is a self-righteous egotist."

"Rule 2. Whenever a spirit comes to you wrapped in the robes of self-righteousness, claiming that he is better, and purer, and holier than this fellow spirits, conclude that he is 'too good,' and mark his course, for he is a designing, deceiving and obsessing spirit control."

"Rule 3. Whenever a spirit comes to you endeavoring to destroy the honest labor of any humble worker in the field of reform, conclude that he is an enemy—a dark spirit."

"Rule 4. Whenever a spirit joins with the popular cry against those self-sacrificing souls who are laboring for the good of humanity, and endeavors to cast reproach upon those persons who are engaged in that work, conclude that he is a dark and malicious spirit."

"Rule 5. Whenever the fruits of the spirit control of Spiritualistic editors, writers and speakers is manifested in either of the manners above described, immediately announce to the world that those who are used to give forth such sentiments as have been mentioned are the victims of a terrible obsessing influence."

THE CONTRAST.

"Rule 1. Whenever a spirit comes to you admitting that he is fallible in his judgment, and may possibly err, but at the same time gives you good and sufficient reasons for what he states—urging you to use your own judgment upon all matters pertaining to the welfare of humanity and seeks to teach you self-reliance—then accept that spirit as a good and truthful influence, acting up to his highest conceptions of right."

"Rule 2. Whenever a spirit comes to you wallowing in filth and rotteness—even if he brings with him his dark and distressing surroundings, inspiring you to do wrong actions; receive that spirit kindly and endeavor to raise him out of that condition, and place him on a level with yourself. Seek just such company, for, if you are pure in heart and spirit, your purity is needed to aid those who are in that fallen condition of humanity."

"Rule 3. Whenever a spirit comes to you in humility, admitting that he is but a drop in the ocean of intelligence, and that he comes seeking to give a ray of light, here and there, to those that are in darkness, receive that spirit as a pure spirit, and as one who loves his fellow-men without regard to their condition, however low and degraded it may be. A true and pure spirit will never attempt to claim that he is better, purer and holier than his fellows. His actions will show the condition of purity in which he lives."

"Rule 4. Whenever a spirit comes to you, urging charity for the weak and erring, the oppressed and the persecuted, believe that spirit to be one who dwells in the sphere of charity and benevolence. Charity speaks no evil and pities the oppressed. Charity is long suffering and kind. Without charity the professions of spirits is like sounding brass and tinkling cymbals."

"Rule 5. Whenever a spirit returns to earth-life, urging mortals to encourage the poor helpless workers in the field of reform, then believe that spirit to be one that you can trust. Happy, indeed, is that medium who is controlled by such spirit influences."

"Rule 6. Whenever the fruits of the spirit influences manifested by spiritualistic editors, writers and speakers prove to be those of charity and benevolence—a determination to resist error, with

truth—a kind protecting influence for the humble instruments of the spirit world—an unselfish and self-sacrificing course through life for the benefit of humanity—then believe that the spirit influences that control the actions of such persons are good and pure, and that a magic circle is drawn around them, over which self-righteous and designing spirits cannot step. They may surround such persons, but they cannot influence nor injure them."

"Rule 7. By their fruits, know and judge of the character of spirits."

"I am here to-day as the representative of a band of spirits who have had much to do in shaping your course. I feel that it is my duty to first apply the above tests to ourselves. In view of all our actions and advice in the past, we are here to-day to ask you, under the above rules, to decide whether we are dark and obsessing influences, or whether our influence has been of the opposite character. If, as a band of spirits, our work has been to lift up the medium and place him upon his feet a free, and independent man—that that has been a crime, we admit our guilt. We have ever urged kindness, love and charity for those most oppressed and persecuted. We have done our best to speak kind words of all mediums, and we defy contradiction of this. We have opposed, with all our power, those who would have destroyed the helpless mediums and arrested the onward march of Modern Spiritualism. We have opposed priesthood and error wherever we have found it. We have urged co-operation among the friends of Spiritualism, to sustain those who were laboring in the field as public mediums, without any exception. We have placed our work before the readers of *MIND AND MATTER*, and we ask of them to decide whether we are dark and obsessing influences, or whether we may not justly claim to be one drop in the great ocean of intelligence striving to benefit humanity."

The remainder of the discourse was so personal to ourselves, and so intimately connected with the intercourse between ourselves and the spirit friends who are with us in the most cordial sympathy, that we are too modest to present them to our readers.

Such is the answer which the spirit influences that are with us, and sustaining us in our battle with the influences of darkness, to such spirits as seek to misrepresent and impede their benevolent and humanitarian work. Tried by the searching tests above suggested, they stand an impregnable barrier to the dark influences whose obsessing power they have determined to break. Dare those spirits who oppose them, invite the application of those tests to themselves and to their actions?

We know they dare not. Dare they deny the fairness and justness of any of those tests? We know they dare not. Dare they attempt to propose any tests by which their true character as returning spirits may be determined? We know they dare not. In every instance it will be found, if you attempt to test them, that they will

either seek to evade your tests, or tell you it is

your duty to accept their teachings as infallible truth. The time has come for testing returning spirits. Demand of them to show that the fruits which they would make you partake of, are wholesome, nutritious and delicious to the taste. If

they will not do this, bid them hence until they can learn to prefer light to darkness and truth to falsehood. If spiritualistic editors, writers and speakers will try their spirit promptings and utterances by the foregoing tests, and determine their line of duty by the result; and if they will

unitedly inculcate the importance of applying those tests in all cases of spirit influence and control; very soon the dark cloud of obsessing spirit influences will be lifted from the earth, and peace, plenty and happiness will every where prevail.

If spirits find that their own chance of freedom and progress depends upon their bringing only the truth with them when they seek to return, very soon all suspicion of fraud on the part of mediums will vanish, and the universally cleansing fires of truth will blaze wherever there is a

human soul in darkness or in degradation. Is not

this an end that should call forth the concentrated efforts of all friends of Spiritualism? We so consider it, and hence we will continue to send forth our warning cry to all who are not completely in the toils of these blind and selfish obsessing foes of human happiness.

When we said, a few weeks since, that we considered self-righteousness in spirits and mortals as the unpardonable sin, we had little thought

that we were but penning the sentiment of the noble, benevolent and powerful band of spirits who have so often given us the assurance of their sympathy in our work. That our spirit friend, William T. Hodges, should have made the manifestation of self-righteousness the first test by which to detect dark, untruthful and selfish spirits, it seems clear that the thought that we expressed was the thought of our spirit friends.

What is this baleful sin of self-righteousness?

It is the seed from which grows the almost illimitable crop of ignorance; selfishness; pride; lust

of power, wealth and luxury; hypocrisy; tyranny; uncharitableness; dishonesty; fraud; deceit; and vainglory.

What are to those who partake of the fruits of that seed, alike a consuming poison

to them and a curse to humanity.

If the test of self-righteousness is an infallible one to detect dark and obsessing spirits; why is it not equally efficacious to discover the fruits that those obsessing spirits show forth through their victims. We insist that it is just as efficacious in the one case as the other. Whenever a spiritualistic editor, writer, speaker or medium gives evidence of the insidious effects of the virus of self-righteousness it may with certainty be concluded

that he is the victim of self-righteous obsessing influences, who control him for no good to himself or to humanity. Whenever either of such

persons boasts of his superior goodness; his superior purity; his superior claims to regard and confidence; his superior wisdom; and his superior worth; he is self-righteous and especially adapted to the mediumistic uses of self-righteous and egotistical spirits; and is made to play such fantastic pranks as make high heaven weep. Spiritualists, whether you are engaged in the public work of Spiritualism or not, shun the sin of self-righteousness as you would the plague; for it is infinitely more to be dreaded. Leprosy only corrupts and torments the body, but self-righteousness deadens and paralyzes the soul.

Then while you try the spirits who obsess and torment their mediumistic victims, see to it that the latter do not impart to you the taint of self-righteousness with which the doubly intensified misfortune has afflicted them.

We would not complete our duty if we did not, dear readers, ask you to test us by the self-righteous touch-stone. If we tell you that we are exceptional in purity, worth, honesty, intelligence, wisdom, goodness, usefulness, and personal deservings; then we are self-righteous, and most likely animated by self-righteous obsessing influences. But if on the other hand we tell you we are not one whit better or more deserving than any other human brother—that we cannot do otherwise than we do, which is the case with all mankind—that if we were compelled to act under other circumstances, we would act just as all other men would act under the same circumstances—and that no man or spirit is so high that he can look down on us, or so low that we can look down on him, we claim that we are exempt from the sin of self-righteousness however amenable we may be for other failings.

If those who condemn our efforts to discharge our duty to our fellow men, according to the highest light we have, and who in private and in public seek to impair, if not destroy our usefulness, will apply the test of self-righteousness to themselves, they may not be so far in the obsessing toils of self-righteous spirits as not to perceive that fact, and yet escape the terrible affliction that threatens them.

Those infallible rules for testing spirits should be printed in letters of gold, read at every spiritual meeting, and at every spiritual circle and sitting, before anything else is done. And every editor and writer who sits down to illustrate the teachings of Spiritualism, should apply the test of self-righteousness to himself. If this were always done, and then kept in view to the end, what a fearful impediment to the spread of truth would be forever out of the way.

Brethren, try the test. It will make you wiser if not better men than you are. It will be our study not to lose sight of it. If we do, reproach us for our disregard of it.

BUNDYISM IN A NEW SHAPE.

Many of our readers have no doubt been greatly surprised at the persistent silence of Col. John C. Bundy and the *Journal*, under the continued exposure that we have made of his dishonesty and hypocrisy as an editor. He well knew that to attempt a reply would only make this more apparent. He has contented himself with replying at us in a mean, cowardly and ambiguous way, that owing to the general indifference of it, we could notice but at disadvantage. He has, however, repeatedly intimated that we are mentally irresponsible for what we say. This thing has been echoed by Col. Bundy's satellites male and female until we have gotten tired of it, and we propose to give to them, one and all a specimen of the insanity that has made Col. Bundy as dumb as an oyster.

Under the title "Chicagoan Down East," some anonymous writer over the signature of "Rolling Stone," has given a very fair exhibition of his capacity for misrepresentation, if not downright lying. We do not know who "Rolling Stone" may be, nor do we care, but we have most likely seen this Chicagoan. As this person has attempted to describe matters of which we have personal knowledge, we propose to show the total unreliability of all he says to the prejudice of Mrs. Crindle, against whom he has manifested his ungentlemanly prejudices.

In his letter to the *Journal*, this lick-spittle of Col. Bundy, sets out by describing the occurrences which took place at a seance given by Mrs. Mary J. Billings, of which he speaks as follows:

"It would be impossible for me to describe the numerous and remarkable tests given during that circle—such numbers and variety of independent spirit voices completely dazed me." [We should think so.] "and for the first time Ski, Nolan and Katina, talked to me as though present in the form, and gave me some tests that would be thought impossible were I to state them. The seance was to me perfectly wonderful."

We cannot but think it would have been better to have mentioned one or two of those wonderful tests, so that his readers could have an opportunity to judge what his opinion upon such a subject was worth. We have never had the pleasure of attending one of Mrs. Billings' seances, but have not a doubt that they are most highly convincing and instructive. We only note this whole

florid account of Mrs. Billings' seance to give point to the following specimen of Bundyism.

"Rolling Stone" then proceeds as follows:

"Learning that Mrs. Crindle would have a materializing seance on another evening, I went to it. I saw the manifestations, but I am not prepared to express a decided opinion as to the genuineness of most of them. The first form, how-

ever, that showed itself at the aperture, was that of a lady with white dress, arms bare to the shoulder, and so quickly after the light being turned down, that it would seem impossible to have been anything but genuine. The light was raised and lowered as per instructions from time to time, from the cabinet, in the voice of Mr. Gruff, which I have no doubt is genuine. A form came to a tallish, slim, gray or white-haired man, about sixty years of age, calling him in a whisper "Papa." He came forward and embraced the form; and apparently conversed with it two or three minutes. I was told that the gentleman's name was Roberts, a resident of Philadelphia. You may have heard of him. It was too dark for me to see anything but the outline."

We stop here to ask "Rolling Stone" whether he has enough manhood in him to avow his name, and fairly state what he means by that string of insinuations. This thing, for man he is not, has the contemptible meanness to pretend that he did not know that the person to whom his insinuations were directed was ourself.

We happen to know to the contrary, thus convicting him of hypocrisy.

We are not at all a slim man, we stand five feet ten and weigh 200 pounds. We presume the light was so low as to make us appear the "outline" of what we are. That form stepped out of the door way of the cabinet, and distinctly called us to her. It was not the first time we had seen that returning form; scores of times previously we had seen and conversed with her, and she was to us as perfectly our spirit child, as are her six remaining sisters, my beloved children.

What reason had this contemptible scoundrel for questioning that fact, and daring to insinuate that we had gone forward and either ignorantly or knowingly embraced, in that open room, either the medium, or some other woman, upon whom we had no right to lay our hands in that affectionate manner.

The arms of that beautiful, gentle, loving child, was thrown around our neck, as we approached her, and our head drawn down to kiss her.

She did converse with us—not for two or three minutes, but for a half minute—and no doubt most of what was said was heard by all present, and yet this unprincipled lout, insinuates that that conversation was simulated.

Reader what do you think of such a wretch, who manifested his enmity to Mrs. Crindle, who had never in any way given him cause for his hostility, could be guilty of malicious untruthfulness.

We wish the whelp had made those insinuations at that time, as we would have given him a very substantial reason to remember us. Such scoundrels take good care to do their lying and insinuating, when they are at a safe distance from those they dare not face.

It may yet come in our way to meet "Rolling Stone." If we do, we promise him he will roll a great deal faster than he was ever rolled before.

When he stated that the light was so low as to let that speaking form be seen in outline; he positively lies. The form could be seen by all distinctly, and to us the features were distinctly visible, as we stooped to kiss those angel lips.

Words fail to express our contempt for the untruthful and dishonest wretch who could thus seek to mislead the public in regard to an event which is among the most gratifying spiritual experiences we have ever had.

But we propose to allow this dirty slanderer a little more rope. He continued:

A remarkable incident or accident occurred later: a form came out of the cabinet—a lady's form—when a gentleman who was sitting near, rose up, stretched out his hands, which were seized by this form, which almost simultaneously planted a rousing kiss square on his lips. Just at that juncture, a lady rose up on the opposite side of the circle, and claimed the form as her daughter, when with a reasonably heavy tread for which I was utterly unprepared, the figure walked over and embraced her quite a little time. An irreverent chap relieved his mind by the statement that 'twas too bad that a spirit should kiss a strange man, when she came to visit her mother; but we ought to be charitable—perhaps her early education in these matters had been neglected."

The object of that statement is too apparent to be mistaken. This lying correspondent of the *Journal*, sought in that cowardly and base manner, to lead the public to believe that Mrs. Crindle behaved in the unlady-like and grossly improper

peatedly addressed in French by a lady sitting near me, without obtaining either a reply or acknowledgement that it was heard. It has been so long since she lived in France, probably the Empress Josephine had forgotten her native tongue."

This is the manner in which a Bundyite correspondent of the Bundyite organ—the *R.-P. Journal*—would mislead the readers of that untruthful sheet in regard to one of the most convincing proofs of spirit materialization that was ever witnessed. This vile wretch took good care not to tell his readers that time and again the form of that elegantly dressed, majestic and graceful woman came while the fully raised gaslight shone full in her face, every feature of which could be plainly seen by all present, and undoubtedly by this slanderous insinuator, and yet this most important of all the facts he pretended to relate was not mentioned. Mrs. Crindle could no more have personated that form than she could have personated our child, or little Effie Foster, a child spirit who appeared again and again, and entertained us with her childish prattle for fifteen minutes or more. Why was not that little child spirit noticed by this man who tried so hard to find some excuse for slandering Mrs. Crindle when there was none? We appeal to Mrs. Billings, and to Mr. and Mrs. Gray, and to Mr. Hough, who were the only persons present known to us, as well as to the strangers who were present, as to the truth between Colonel Bundy's correspondent and ourselves. What occurred after the light circle we do not know, as we were compelled to leave in order to take the cars out of the city. It must have been such that even a lying enemy could find nothing to question for this contemptible sneak was compelled to say of it.

"After the materializing seance concluded, came the dark circle, which was good—very good; if anything, better than those I attended a year ago in San Francisco, and commended in my correspondence, and for which I was condemned by friend and foe."

Why did any foe of this untruthful correspondent condemn him for telling the truth? That his friends should, was natural, for they are of the same untruthful class as himself. We will notice another incident that this Bundyite sneak published to prejudice us, but which can serve no other purpose than to show that another good medium has fallen under the control of lying and deceiving spirits. This is not the lady's fault, but her misfortune, as it makes it necessary to rudely jostle her, while we drag the deceiving spirit to the light who has used her to misrepresent ourselves. Describing a sitting he had with Mrs. Patterson of Pittsburg, "Rolling Stone" says:

"While in conversation, after my sitting was concluded, I asked her if she had ever met the editor of the *R.-P. Journal*, to which she replied, 'Yes, I met him last summer at one of the camp-meetings, and I want to tell you that people who think Col. Bundy is not a friend of honest mediums, do not know him,' and other remarks of similar import. I replied that I agreed with her, and stated that in my opinion the editor of *MIND AND MATTER* must be insane to speak of Colonel Bundy, as he sometimes did, when she caught up the pencil and under control wrote as follows:

"John C. Bundy is an honest man, and though you are wrong about Mr. Roberts, I will explain it to you. He is honest, but he is obsessed by the very worst sort of spirits, who make him do just as he does." THOMAS LISTER."

"Mrs. Patterson expressed no opinion."

We desire to make a few brief comments on this little episode and we will close. We think Mrs. Patterson had very little reason to feel that Col. Bundy was a friend of honest mediums, if she claims herself, to be an honest medium. It is true she did meet Col. B. at the Neshaminy camp-meeting last summer, and it is true she gave him a sitting, but with what result? In writing of that fact, Col. Bundy said he had not seen enough to warrant him in saying that the slate writing tests given were genuine. He excused himself for not satisfying himself of the genuineness of Mrs. Patterson's mediumship by saying that Mr. Champion had promised him to make a more thorough examination of the matter and report the result through the *Journal*. Mr. Champion was the president of the camp-meeting. We knew that would be the last of it, and so stated at the time in this paper. We were right, and so far as Col. Bundy could impeach Mrs. P.'s mediumship, he did it, and has never yet set her right in any way. What he did say was calculated only to lead his readers to believe that he had good reason to suspect Mrs. P. of dishonesty as a medium. That kind of a friend of honest mediums there cannot be too few of.

But now a word as to spirit Thomas Lister. We do not know that it was who controlled the hand of Mrs. Patterson to write that allusion to ourselves; but if it was, we assure him he is a liar of the first stripe. What does he know about us, or that we are obsessed? It is something to get this positive admission of the most important fact—that of obsession by spirits. We know this to be true, and we have published volumes to establish the fact beyond question; but it is not often that an obsessing spirit, such as this pretended or real Lister is, is foolish enough to acknowledge it. When Lister will show what motive or object "the worst kind of spirits" would have to make us do just as we do, he will have given some ground on which he may be believed. It is not the worst kind of spirits who seek to defend and protect mediums against both their mortal and spirit enemies—it is not the worst kind of spirits who insist that there shall be no mortal interference with the spirit friends of Spiritualism in giving phenomenal proof of its truth—and it is not

the worst kind of spirits who have taken us from all we hold dear, to cry aloud with warning voice the ruinous and destructive work of obsessing spirits. We are loth to believe that the spirit of Thomas Lister ever wrote that, and will not so believe until we have better evidence of it than the simple fact that the hand of Mrs. Patterson was made to write it. Did not the same lying spirit influence Mrs. Patterson to regard her arch enemy Col. J. C. Bundy as the friend of honest mediums? We believe he did, for we are told parenthetically that "her eye brightened as she spoke." That change of her eye was undoubtedly the result of his influence over her. But we would have Col. Bundy and "Rolling Stone" to observe that truthful spirit "Thomas Lister" said to the latter when he said we must be insane to speak of Col. Bundy as we sometimes did: "You are wrong about Mr. Roberts. He is honest." So we have this high spirit authority to show that we are honest and that we are not insane. As to that obsession we hope we shall have plenty more of it until every lying spirit and every dishonest foe of truth on earth is made to see the errors of their way. "Rolling Stone," try it again. You have brought up this time in the mud, where you will stick, unless your rolling powers are greater than we think they are.

"FICTIONAL CONTROLS."

It is not often we find anything in the *R.-P. Journal* with which we so generally agree as the following letter of Sanford B. Perry, Esq., to the editor of that paper. Criticising a recent lecture delivered through Mrs. Cora V. Richmond, he says:

"The work of Epes Sargent, entitled the 'Scientific Basis of Spiritualism,' written much of it, during the last six months of his earth life, and published just before his death, is probably an accurate specimen of his methods of thought and style of expression. If any person claims to be a medium through whom Mr. Sargent communicates his new experiences to us, it is fair to test that claim, by comparing the thought alleged to be his, and the style in which they are expressed, with this his latest work. Mr. Sargent has not greatly changed by a month's residence in spirit life. He cannot, in that short space of time, have learned entirely new methods of thought and expression.

"A recent issue of the Chicago *Times* contained a lecture of Mrs. Richmond, declared by her to have been 'suggested in thought and language' by Mr. Sargent. Before commencing the lecture she said, 'The *dictio* will be his,' and the usual control of the medium will 'speak the thought and language of the departed friend, who is standing near.' There are many grounds for asserting that this claim, as to the authorship of that lecture, is clearly fictitious.

"It is altogether improbable that a spirit so short a time in spirit life, could dictate to the control of a medium a lecture of that length. It is not at all likely that a person of Mr. Sargent's intelligence and habits of thorough and careful investigation, would undertake to give instruction as to his experiences in spirit life, or in the actualities of that life, until he had been there long enough to acquire sufficient knowledge to speak of them understandingly.

"But a comparison of this lecture with Mr. Sargent's work above mentioned, gives the most conclusive denial to this claim. It is clear, beyond a doubt, that he had nothing whatever to do with the lecture; that the use of his name in connection with it was wholly unauthorized and deceptive.

"Are such false claims of authorship often made by trance speakers? Let Mr. Sargent himself answer this question. His answer will also give a fair sample of his style of thought and his form of expression; his 'dictio' with which to compare said lecture. On pp. 135 and 136 of the work above mentioned, as a sort of preface or introduction to a caustic criticism of a lecture delivered by this same medium, in London, July 11th, 1880, Mr. Sargent says:

"It is often impossible to distinguish between what comes from the occult powers, the unconscious reminiscences of the transSpeaker himself, and that which may come from some prompting spirit. The flowery fluency of a trance speaker must not be taken as a proof of power; rather is it evidence of weakness. Even granting that such medium speak from some foreign spirit's inspiration, that spirit may be inferior to many a mortal in sound judgment and intelligence. The spirit that assumes great names, and influences the medium to talk in a style that revolts our sense of truth, of good taste, and of identity, must be brought to the bar of our highest reason and judged by its verdict. That spirits as well as mortals may deceive; that they may be influenced by vanity or ambition, and may afflict us with *verbose twaddle*, is one of the facts which modern Spiritualism daily discloses; and in this, it is doing good service, if we only have the wit to see it, for the fact explodes some ancient and respectable errors in regard to the spirit world."

That precious inculcation is not the hypercritical work of the editor of *MIND AND MATTER*; but it is the legacy of an astute analyzer of Modern Spiritualism as has treated of that subject. We agree with Mr. Perry that that should settle the question of spirit identity in this case. It is hardly likely that Mr. Sargent would so soon after his exit from earth, and so shortly after having penned that most practical caution to Spiritualists, have sought to subject Mrs. Richmond to the suspicion of being the subject of a deceiving control. Mr. Perry quotes finally:

"The importance attached to the utterances of 'trance speakers' by uncritical or inexperienced Spiritualists, has justly excited the ridicule of those who detect in mere prolixity and florid verbiage, very human failings. Where the utterance or the knowledge can be fairly hypothesized as coming from the medium, exercising abnormal powers, the idea of the intervention of a foreign spirit ought to be dismissed."

"I think," says Mr. Perry, "the above should be taken as Mr. Sargent's prophetic explanation and denial of the claim that he is the author of

the 'mere prolixity and florid verbiage' of the lecture published in the *Times*.

SANFORD B. PERRY.

"Chicago, January 22."

We cannot too strongly emphasize the importance of heeding those words of Epes Sargent. The disposition among Spiritualists is too much in the direction of accepting all that comes from the spirit world as being just what it purports to be, while it is too often the opposite of that. We have not had the reading of the lecture in question, but cannot but feel that it is not at all probable that the dictio of the lecture was that of Epes Sargent, whether the thoughts expressed were his or not. We have no doubt Mr. Sargent, as a spirit, will sooner or later make himself heard, and most probably through Mrs. Richmond, but when he does he will not claim to so completely control her organism as to express his thoughts through her in his own words.

Spirits of an advanced and highly developed order such as was that of Mr. Sargent, find it vastly more difficult to obtain perfect control of a medium than spirits who have not advanced to that condition. Few advanced spirits that have ever communicated with us have claimed that they could do themselves full justice by their control of the medium. We know not why Mrs. Richmond was controlled in the manner stated, nor are we sure she was not controlled to speak the thoughts of Mr. Sargent in that instance, but it is manifest that no good can come from spirit communications about which there is any reasonable ground to suspect the good faith of the controlling spirit or spirits.

Try the spirits. Keep trying them, for there is any amount of deception coming from that quarter at this time. We cannot but think Mr. Perry's caution was well timed. Eternal vigilance in spiritual matters is even more the price of truth, than it is, in personal matters, of liberty.

TWO MORE PROMINENT BUNDYITES.

The following words of commendation are quoted by Col. John C. Bundy with editorial prominence. It is well that Spiritualists should know who it is that is responsible for the unfair and dishonorable conduct of the *R.-P. Journal*. Says Col. B.:

"Intelligent and discriminating commendation, next after intelligent, unprejudiced, candid criticism is most valuable to the editor; hence it affords him pleasure to quote from a letter, just to hand, from Prof. Henry Kiddle, as follows: 'Your paper is an honor to the spiritual cause, for while intellectually incisive, it is pure in its moral teachings.'

"Mrs. F. O. Hyzer, in a letter accompanying an article on organization, after criticizing the personalities indulged in by one of our valued contributors, which personalities were, by the way, essential to, and inseparable from the subject treated, says: 'I feel sure you will not doubt my sincerity or my most honest desire to give you the fullest co-operation in the noble work of conducting what I deem the best paper that has ever been published in the service of soul-redeeming truth.' With the approval of the refined, cultured class represented by the above correspondents we are fortified against all assaults, from the crude, undeveloped or fanatical.

Heaven, save the mark! If that is not an unprecedented enlargement of the "Mutual Admiration Society," we are at sea—that is all. We have not a doubt, but these "You tickle me and I'll tickle you" people are as sincere as they express themselves to be, but it is that kind of sincerity begotten by selfishness. If the *Journal* "is an honor to the spiritual cause," Prof. Kiddle, what course would any paper pursue that would be a dishonor to it? Will Prof. Kiddle specify what? If to publish every attack upon mediums and prominent Spiritualists without taking the least trouble to ascertain whether those attacks were just or false; if to send out its spies and pimps to hunt up materials to enable it to slander innocent persons who were deemed in the way of the Bundyite schemers—if to make repeated and persistent attacks upon the private character of Spiritualists who are in every respect the moral superiors of Col. Bundy, Hudson Tuttle, Prof. Kiddle or Mrs. Hyzer—if all that repeated over and over again causes a paper to be "an honor to the spiritual cause," then Prof. Kiddle is right—not otherwise. That Mrs. Hyzer should regard such a paper "as the best ever published in the service of soul-redeeming truth" is perhaps natural, but very foolish. We invite the attention of Prof. Kiddle and Mrs. Hyzer to the following specimen of the kind of journalism they are commanding and inciting Col. Bundy to continue. It is found in the same number of the *Journal* in which Col. B. publishes those extracts from their private letters to him. Alluding to Moses Hull and Wm. F. Jamieson he says:

"The free-love menagerie of Hull and Jamieson is on the road for the West. These stale unsavory specimens having been ignored by the great body of Spiritualists have now materialized a mock combat, Moses Hull taking the party of the spiritualistic pugilist, and Prof. Jamieson that of materialist. They hope such an aggregation of moral rottenness will attract paying audiences. Decent people will avoid them as unfit to associate with or listen to."

Now, we ask Mr. Kiddle and Mrs. Hyzer if they regard that method of treating a prominent spiritualist like Moses Hull, who is in every respect more than the peer of John C. Bundy, as an "honor to Spiritualism"? We say this knowingly. We have never met with Moses Hull and only know of him by public reputation, and we know that when Col. B. charges him with being a part of "an aggregation of phenomenal moral rottenness" he only sees himself reflected in the glass he has held out for the public to see

Mr. Hull in. Let Col. Bundy answer the accusing spirit of S. S. Jones, and show that he came rightly to the control of the *Journal*, or cease to use it to blacken the character of men and women whose shoe-latches he is not fit to untie.

We hold that the public acts of persons are a proper subject for public criticism and for the severest condemnation where they are against the public welfare, and in that kind of criticism we have freely indulged and we shall continue to do so. But while we have with unsparing hand shown up the selfishness and hypocrisy that has been carried on in the name of Spiritualism; we have assailed the private character of no person. Nor will we. Our way of defending Spiritualism will never "honor" it in that despicable manner. We leave Col. Bundy and the *Journal* to monopolize that distinction.

SPIRITUALISM, ART MAGIC OR OCCULTISM—WHICH?

In the autumn of 1874, "A. D." Helen P. Blavatsky, better known with the prefix of "Madam" appeared at the seances of the Eddy brothers at Chittenden, Vt., and set up the claim of possessing, through means of Art Magic, a knowledge of which she had acquired in the East, the power of compelling unseen intelligences of some kind to do her bidding. At that time and place, she met with Col. Henry S. Olcott, a Spiritualist for many years, who was investigating the nature and causes of the remarkable phenomena that took place at the seances in question. Madam Blavatsky, by the most transparent assurance, managed to impress the mind of Col. Olcott, with her wonderful knowledge and accomplishments, and gradually led him to become her tool to strike a deadly blow at Spiritualism. Those who watched the subsequent movements of Madam B. and her satellite Col. Olcott, must have clearly understood the scheme that the former had come to America to carry out. That scheme was nothing less than to supplant Modern Spiritualism, in the country of its origin, by the superstitious mysticism so long used by Brahman, Buddhist and Parsee priests, to hold their many score of millions of followers, in hopeless spiritual dependence and mental bondage. We were quick to perceive the purpose of the schemers, and through the *Banner of Light*, arraigned them at the bar of public opinion. To that arraignment they refused to plead, but their silence did not avail them to escape the general judgment against them. They did, however, proceed so far as to get up the appearance of a representative organization, which they styled a Theosophical Society, which ceasing to grow with the pangs of partition, the parents deserted as unworthy of the trouble of rearing. Finding that the atmosphere of free and enlightened America was not adapted to the propagation of the occult progeny contemplated by their union, they hied them to the realms of superstition and mental darkness, to be found nowhere else than in priest ridden India.

From their far off retreat from the searching eye of Western independence and progress, Madam Blavatsky and Col. Olcott have been writing letters and sending accounts of their profound sayings and doings to *The Spiritualist*, of London, England. We have sounded the depth of some of that wisdom, and shown it to be just the depth of the shallowest pool of water that one meets after a shower on an uneven pavement walk.

We again stop to notice these shallow appearances of wisdom, only to show that Modern Spiritualism has no analogy or connection with the nonsense that has been labelled Theosophy and Occultism. In *The Spiritualist* of January 14, is a portion of a lecture entitled "Spiritualism and Theosophy," by Col. Henry S. Olcott, President of the Theosophical Society. Near the close of his lecture, Col. Olcott says:

"Though there is never a grain of religious orthodoxy in me, and I do not in the least sympathize with the demoniacal theory, yet I find, after learning what I have of Asiatic psychological science, that the Catholics are much nearer right in recognizing and warning against the dangers of mediumship, than the Protestants in blindly denying the reality of the phenomena. Mediumship is a peril indeed, and the last thing I could wish would be to see one whom I was interested in become one. The Hindus—who have known these phenomena from time immemorial—give the most appropriate name of *bhuta-dak*, or demon's post to these unfortunates. I do sincerely hope that sooner or later the experience of India in this matter will be studied, and if mediumship is to be encouraged at all, it shall be under such protective restrictions as the ancient sibyls enjoyed in the temples, under the watchful care of initiated priests. This is not the language of a Spiritualist, nor am I one. [We should say so, Col. Olcott.] In the reality of the phenomena and the existence of psychic force, I most unreservedly believe; but here my concurrence with the Spiritualists ends. For more than twenty years I was of the opinion, and shared with Mr. Owen and Mr. Wallace the conviction that the phenomena could not be attributed to any other agency than that of the departed ones. I could not understand how the intelligence behind the manifestations could be otherwise accounted for, especially that shown in such cases as I have mentioned, where the facts related were unknown to any one at the *seance* and only verified long afterwards in distant countries. But until meeting Madam Blavatsky at the Eddy's I had not even heard of Asiatic occultism as a science. The tales of travellers and the stories of the Arabian Nights I set down to fanciful exaggeration, and all that was printed about Indian jugglers and the powers of ascetics seemed but accounts of successful prestidigitation. I can now look back to that meeting as the most fortunate event of my life, for it made light shine in dark

places and sent me out on a mission to help to revive occult science which grows more absorbingly interesting with every day. It is my happiness to not only help to enlarge the boundaries of Western science by showing where the secrets of nature and man may be experimentally studied, and to give Anglo-Indians a greater respect for the subject-nation they rule over, but also to aid in kindling in the bosoms of Indian youth a proper reverence for their glorious ancestry and a desire to imitate them in their noble achievements in science and philosophy. This, ladies and gentlemen, is the sole cause of our coming to India; this explains our affectionate relations with the people, our respect for their real Yogis. Each of you looks forward to the day when you will return to your English homes; our home is here, and here we mean to end our days."

Supposing that in that we Col. Olcott includes the intellectual orb around which he is revolving as a satellite—Madam Blavatsky—we can only express our sincere gratification to know that American Spiritualism will not again have to bear the shame which Madam B. inflicted upon it by her shallow acts. The place for such people is among the bats that inhabit the caves and temples of India which have been devoted to the propagation and perpetuation of priestcraft, ignorance and superstition.

But there are several points embraced in that extract from Col. Olcott's lecture that are worthy of more than a passing notice. It is true, that to anybody but a professed expert in Eastern occultism, it is very much mixed and confusing, but as we have taken a sly peep behind the veil with which this First Lieutenant of the Hindoo Captain, The Yogi, seeks to cover up the wisdom, he feigns, we pretty clearly understand him.

It will be observed that while admitting the reality of the phenomena that demonstrate that Modern Spiritualism is true and most important to be properly understood, he denies that truth and scorns its importance. So much the worse for Col. Olcott and the Aryan superstition with which he has sought and still seeks to substitute the former movement.

It will be further observed that Col. Olcott admits that Eastern Occultism and Roman Catholicism are very nearly related to each other, inasmuch as both recognize the danger of spiritual mediumship, and the importance of either wholly suppressing its exercise or operation; or that all recognized and tolerated media, "shall be under such protective restrictions as the ancient sibyl enjoyed in the temples, under the watchful care of initiated priests." And this is the whole outcome of Madame Blavatsky's and Col. Olcott's attempt to revive Aryan occult science. Why not let that dead thing of the past rest in its grave? What earthly good can its revival do? What! revive the temples and priestcraft that have left Asia, the seat of man's earliest civilization, in such a condition of mental, moral and social darkness that it seems impossible to break the effects of those terrible evils. That some Hindoo priest should attempt to give new life to a policy of human training that has made him the object of worship to those whose stolid ignorance and grovelling dependence place them almost on a level with the brutes, would be natural, if not right; but that a free and educated citizen of this land of mental liberty and true progress should devote himself to the carrying out of such a mission can only be accounted for on the principle that Col. Olcott has been captured and carried off by that psychic force in the existence of which he says, "I do most unreservedly believe." What is that psychic force? Col. Olcott says: "I do not in the least sympathize with the demoniacal theory" of it. What then is that psychic force? It is a force that those initiated as priests can control, if Col. Olcott knows anything about what he claims to understand so well. Col. Olcott says: "Mediumship is a peril indeed, and the last thing I could wish would be to see one that I was interested in become one." And why, pray, is mediumship a peril? To a man, who like Col. Olcott, is a medium, and a restless, ambitious man, mediumship has indeed proven a peril—a peril we fear he will not escape, that of being deceived and misled to the verge of insanity. But in order to show that Col. Olcott does sympathize with the demoniacal theory, hear him: "The Hindus," he says, "who have known these phenomena from time immemorial, give the most appropriate name of demon's post to these unfortunates."

MIND AND MATTER is the suggestive title of one of our most welcomed exchanges, edited and published at No. 723 Sansom street, Philadelphia, Pa., by J. M. Roberts, Esq. Each number of this able, liberal and well-conducted journal bears the impress of the master mind of its editor, while its contributions and selections furnish reading matter of the most instructive and interesting character. It is a large eight-page weekly, and is published at the low rate of two dollars per year.—*Scientific Investigator.*

The case of Mr. and Mrs. J. W. Fletcher is attracting much attention on both sides of the Atlantic. Mrs. Fletcher, who was arrested on the steamer and taken to Bow street on the same charge of which she with her husband was acquitted in this country, we learn from the London correspondent of the *Banner*, was forced to undergo much inconvenience and privation before being admitted to bail, which was put at \$5,000. She has the best legal assistance, and the correspondent predicts her triumphal acquittal, and that the cause of spiritualism will receive much benefit from the facts which will be elicited during the proceedings. The cost of such a defence is simply

to make them subserve selfish and unworthy ends.

Col. Olcott read MIND AND MATTER, and instead of seeking to revive the temples and priestcraft that has been the great curse of humanity, you will join with us in rasing those temples to the ground, and driving the tyrant priest with all his ruinous deceptions into outer darkness.

EDITORIAL BRIEFS.

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

Mrs. JAMES A. BLISS will be able to announce the route she will take to Kansas City, Mo., in the next issue of MIND AND MATTER.

Mr. JAMES A. BLISS requests us to say that his time is so much occupied that he is obliged to discontinue his private sittings on Tuesday and Friday afternoons.

FRANK T. RIPLEY, test medium, is ready to make engagements in February, March and April to give tests and lecture in public. Address, Frank T. Ripley, care of W. H. Best, Dayton, Ohio.

SEND your name and address on a postal card to James A. Bliss, 713 Sansom street, Philadelphia, receive the and only complete catalogue of Spiritual and Liberal books published in the United States.

We have on file a very interesting letter from Mrs. Dr. Abbie E. Cutter, describing some remarkable manifestations that occurred while she attended the seances of Mrs. James A. Bliss, which we will publish next week.

Mrs. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday evenings. Admission 50 cents. Private seances will be held by special arrangement.

MISS E. ANNA HINMAN, of West Winona, Con., will lecture on Spiritualism in the M. E. Church at Ottocooe, Fulton County, Ohio, on Saturday evening, February 12, and Sunday afternoon, February 13, at 2 o'clock; also Sunday evening.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

"TRUTH, THE RISING SUN," comes out this month with a very handsome vignette on the first page, and is enlarged from its original size. We are happy to note that the labors of its editress, Lucy L. Brown, are being crowned with success. Send for a sample copy to Lucy L. Brown, 2241 First street, Portland, Oregon.

MR. JAMES A. BLISS, of 713 Sansom street, Philadelphia, has gotten up a neat little catalogue of Liberal and Spiritualistic works, alphabetically arranged, which he is prepared to send to patrons in all parts of the country. Among the works are *Truth Seeker* publications. Those wishing one of his catalogues have only to write him and he will send them gratis.—*Truth Seeker.*

Mrs. JAMES A. BLISS, the well known materializing medium, of this city, requests us to say that she would like to open a correspondence with parties on the railroad line between Philadelphia and Kansas City, Mo., with a view of holding seances in large cities along the route, some time during the coming spring. Address her as follows: Mrs. James A. Bliss, 1620 South Thirteenth street, Philadelphia, Pa.

We have received from G. G. W. Van Horn, the well known magnetic healer, the printed proceedings of his remarkable trial before the District Court at Independence, Kansas. We regret that it is too long for publication in MIND AND MATTER, but we do rejoice that there is one State where a Spiritualist and medium stands some chance before the law. Bro. Van Horn stands his ground and comes out triumphant every time.

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enormous, the counsel expecting retaining fees of \$1,000 and \$500, with daily "refreshers," but Mrs. Fletcher has good friends in this country as well as in England.—*Voice of Angels.*

"LIGHT FOR ALL" has devoted a column to spirit messages, through the mediumship of Mrs. A. S. Winchester. The last issue of that paper gives the following notice: "By the request of friends, and to assist in sustaining Light for All, Mrs. Winchester, an unconscious trance test medium, will give sittings for the proof of spirit return on Monday, Wednesday and Friday of each week. Friends desiring interviews with their spirit friends will please bear in mind that the funds obtained by these sittings will be used solely for the maintenance of this paper and the promulgation of the doctrines of Modern Spiritualism." We would call the attention of our readers to the advertisement of *Light for All* on the seventh page and urge them to sustain Brother and Sister Winchester in their work. It seems to us that our Pacific coast Spiritualists cannot afford to lose their able advocate. Stand firm by those who are sacrificing everything to give you the benefit of their investigations.

HUBBUB, by Emma C. Currier: Authors' Publishing Company, N. Y., pp. 234; a story of the earnest efforts and trials of an acutely sensitive orphan girl for bread in New England. The author seems to have written under the influence of a deep and noble sympathy with all that makes life true and just; with a clear insight into human nature, and to have felt very keenly the injustice and tyranny of persons who lack, almost entirely, any compassion for the sorrows of their fellows, and who only look upon each man and woman, boy or girl in their employ, with a view of making a certain amount of money out of their long, weary and poorly paid hours of toil. Though it is sent out on the sea of literature as a novel, many of the characters bear the impress of real life, so vividly are they described. Whether Simon Flint and W. D. Sharp are real or imaginary characters they are the true representatives of a large and growing class of avaricious souls who seem to delight in making money out of the breaking hearts of innocence and beauty.

Test Conditions.

"It's a poor rule that won't work both ways."

Scoffers, egotists and bigots have held the rule in their hands, and demanded that every medium should be measured by the figures and scratches they have drawn upon it, and if any medium falls a fraction short, or goes a little beyond the line of measurement he or she at once pronounced an "arrant fraud;" and if they are not arrested and jailed, all manner of evil things are said against them. Even angels weep sometimes in seeing how their beloved mediums are tortured almost beyond endurance, and sometimes by professed Spiritualists.

Is it not time that mediums, as a class, should demand equal justice, and free themselves from inquisitorial suspicion and intolerance?

Mediums are the instruments by which angels and spirits communicate with mortals; they stand upon the threshold that divides the two worlds; subject to the intensest degree to the breath of suspicion and censure, like the breath upon polished steel, it corrodes and injures. And when it takes the form of action and subjects the medium to the strictest "test conditions," then would not mediums act wisely in demanding that the committee appointed to tie, confine, or subject them to any other test conditions, should secure in the seance room in the same manner, the would-be critic, scoffer and condemner, so as to insure the medium against the racially attacks of such never-to-be-trusted persons. Mediums of the household of knowledge (not faith), would it not be well to try it, and allow no one in the seance room who is unwilling to be put under the same "test conditions" that they demand for, and would impose upon the physical and materializing mediums?

Becoming more positive in self-defence, invaluable aid will be thus rendered to the controlling spirits, and they will then baptize humanity in a flood of truth, in whose light angels and mortals will walk and talk together as never before.—*The Rising Sun.*

The above article we clip from the spiritual journal, *The Rising Sun*, and as far as we are concerned, we can endorse fully all the sentiments it contains but that contained in the fourth paragraph. We believe in making short work of the dishonest disturber of the harmony of the seance room, and recommend every medium to eject instantaneously all persons who attempt to interfere with the conditions laid down by their spirit guides. Persons who do this work are generally as dishonest as it is possible for a person to be, and having moved in that dishonest sphere so long, imagine every body else they come in contact with are just like themselves. Show us a person that is constantly demanding "test conditions," and we will show him or her to be a person to be watched in all their actions; and such persons mediums should avoid as much as possible, for if they are allowed to come into the presence of those sensitivities they will open the way for the most deceptive influences. Mediums, cleanse your seances from such persons; do not fear them, for they are powerless, as far as their influence goes, to do you harm. You know yourselves to be honest, and knowing this, dare to stand up in all your man or womanhood and demand the respect you deserve. Your mission is a glorious one, and your work is appreciated by all honest men and women who are seeking after truth.

OBITUARIES.

Passed to the higher life, January 9, 1881, Bro. Wm. Dixon, of Rome City, Indiana; disease, congestion of the brain. Bro. Dixon was an old Spiritualist, a leading temperance advocate, and engaged in every good enterprise of the day.

January 19.—Bro. Philip Becker, of Rockford, Michigan, in his 57th year. A large Masonic funeral bore tribute to his memory.

January 20.—Sister Sturgis, of Sturgis, Mich., in her 54th year—disease, erysipelas—Spiritualism was her religion.

The funeral of each was attended by Dr. F. H. Stewart.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

Mrs. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps; they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisements see seventh page.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.
DEAR BROTHER:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress; I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.
Bro. ROBERTS:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair. DR. J. C. PHILLIPS.

Psychometrist, Clairvoyant and Magnetic Healer.

A Viatopathic Physician's Kind Offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

A Most Valuable Offer—Spirit Obsession Diagnosed.

Brother ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—ED.]

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

SPIRITUAL CIRCLE every Sunday afternoon at 2:30 o'clock, at Hall N. E. Cor., Ninth and Spring Garden Streets. Public cordially invited free. DR. J. H. Rhodes, Conductor.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS. Developing Circle every Monday evening at 8 o'clock at his residence, 1620 South Thirteenth Street. Admission 25 cents.

MRS. JAMES A. BLISS. Materializing medium, will until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

LEONARD L. ABBOTT. Magnetist Healer. Paralytic and all nervous affections a specialty. Treatments from \$1.00 to \$3.00. Special terms by addressing 1223 North Third Street, Philadelphia.

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DR. HENRY C. GORDON. Materializing and Slate Writing Medium, 601 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. LOOMIS. Trance and Healing Medium. Diagnosis of ease from lock of patients hair by mail 53 cents. Medicines when desired. Three (3) questions on business answered by mail 33 cents. Mrs. Loomis, 1312 Mt. Vernon Street, Philadelphia, Penn.

MR. W. H. SHRIVER. Will hold developing, test, and physical seances weekly on Monday and Thursday evenings at Mrs. George's residence, 678 North Eleventh Street.

Mrs. T. H. BEECHER.

MIND AND MATTER.

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THE WELL-KNOWN

PSYCHOMETRIST AND CLAIRVOYANT.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character, giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

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Prescription, \$3.00. Full and Complete Delination with Di-
agnosis and Prescription, \$5.00. Address A. B. SEVERANCE,
19 Grand Avenue, Milwaukee, Wis.

J. V. MANSFIELD.

TEST MEDIUM, answer sealed letters at 61 WEST FORTY-
SECOND STREET, NEW YORK. Terms, \$3.00 and four 3-cent
stamps. Register your letters.

JAMES A. BLISS,
LETTER MEDIUM.

Communications by letter for persons at a distance. Terms
\$1.00 and three 3-cent stamps. Office, 713 Sansom St., Phila., Pa.

KEELER & ACKERLY,
Physical, Musical and Materializing Mediums,
8 Davis Street, Boston, Mass.

Will make engagements for seances at most reasonable
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chettes always on hand. 620 Mason Street, (P. O. Box 1997)
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to describe and prescribe for diseases of body and mind. Per-
sons desiring such aid may send handwriting, stating age
and sex, enclosing stamped and addressed envelope, with
one dollar. 2210 Mount Vernon St., Philadelphia, Pa. [if.

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UTERINE PASTILES AND COMPOUND TONIC,
FOR DISEASES OF WOMEN.

Consultation free, by letter three 3-cent stamps. Pastiles \$1.00
per box, by mail postage prepaid. Compound Tonic sent to
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for pamphlet to 446 York Ave., Philadelphia, Pa. v3-27.

MRS. M. K. BOOZER.

Medium for Medical Diagnosis and Psychometry, 415 Lyon
Street, Grand Rapids, Michigan. Mrs. Boozer cures all forms
of Chronic diseases. Diagnoses made by lock of hair or
patient's hand-writing. Diagnosis, Slitting or Psychometric
examination, and prescription, with medicine, \$8. The cure of the habit of using tobacco a specialty—therapeutic
often changed by one treatment. Terms, \$5 per treatment.

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MRS. LIZZIE LENZBERG,

Successful Healing Medium. Relieved in most cases.
Communications while entranced. Will visit patients.
References given. Hours 9 to 6, or later by appointment,
810 West 30th street, between 8th and 9th Avenues.

MRS. A. M. GEORGE,

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Mrs. Theophilus Youngs, Magnetic Physician and
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or halls, either in or out of the city.

J. Wm. Van Namee, M. D., Chairvoyant and Mag-
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from lock of hair \$1.00. Psychometric reading
of character \$2.00. Magnetized remedies sent for all diseases.
Will answer calls to lecture before Spiritual Societies, Liberal
Leagues, Temperance Societies, and attend Conventions and
Funerals within reasonable distance from home on moderate
terms.

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JOHN WETHERBEE has a safe and profitable prop-
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ness of any kind or nature. Ask your questions plain, and I
will guarantee the answers to be reliable. Send lock of hair,
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Or, Recipes and Facts for the Million.

(Illustrated.) A perfect mine of information. Worth \$10 a
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the next thirty days, afterwards 10 cents.
Address, J. H. MOSELEY,
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ALL MEDIUMS, HEALERS, and PHYSICIANS, should
learn the great Vitapathic system of Health and Life and
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The Dawning Light.

This beautiful and impressive picture representing the

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In Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John. Angels messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of yard, yard, the well and its broken bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic shades, typical of spiritual conditions in the eventful days of 1848. A light for the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mounted horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

The Orphans' Rescue,

Engraved on Steel by J. A. J. Wilcox, from Joseph John's Great Painting.

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life" in their boat in "angry waters," nearing the brink of a fearful cataract shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution, this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given. Size of sheet, 22x28 inches. Engraved surface, about 16x20 inches.

The following magnificent work of art is a companion piece to the "Orphan's Rescue."

AN ART POEM IN ALLEGORY.

Life's Morning and Evening.

Engraved on Steel in Line and Stipple by J. A. J. Wilcox. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a lime-worn bark, containing William Cullen Bryant. An Angel accompanies the boat, one hand rests on the helm, while the other she points towards the open sea—an emblem of eternity—and admonishes "Life's Morning," to live good and pure lives, so "that when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth" and depart peacefully, "like one who wraps the drapery of his coat about him and lies down to pleasant dreams." A band of angels and scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds, which in their descent, assume the form of letters and words, that whisper to the youthful Pilgrims on the shore, "Be Kind." Near the water's edge, mingling with the sunlit grace, in flower letters we read, "God is Love." Just beyond sits a humble wail, her face radiant with innocence and love, as she lifts the first letter of "Charity"—"Faith" and "Hope" being already garnished in the basket by her side. Over the rising ground we read, "Lives of Great Men," and Longfellow's poem, "A Psalm of Life." Lifts the veil, and we read beyond the limits of the picture, "all remind us we can make our lives sublime." Further on to the left, "So live," admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "They will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat, is the song of the heavenly messengers. "We'll gently wash him over." The boy, playing with his toy boat, and his sister standing near, view with astonishment, the passing scene. This is a masterly work, restful in tone, hallowed in sentiment. Size of sheet, 22x28 in. Published at \$3.

"Nearer, My God, to Thee."

Engraved on Steel by the Bank Note Engraver, J. R. Rice. This picture represents a woman holding inspired pages, her hands clasped, and eyes turned heavenward. It is a night scene. The moon shining through the partially curtained window, does not produce the flood of light which falls over the woman's face. This light is typical of that light which flows from above and dispels the clouds from the soul in moments of devotion. Size of sheet, 22x28 inches. Published at \$2.00. Reduced to \$2.00.

Homeward; or, the Curfew.

"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea;
Now fades the glimmering landscape on the sight."

An Illustration of the First Lines in Grey's Elegy.

The Following is a companion piece to "Homeward; or, the Curfew."

Farm Yard at Sunset.

The scene is in harvest time on the banks of a river. The farm house, trees, water, hill, sky, and clouds form the back-ground. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandpa holds a baby boy, who fondly caresses "Old White" the favorite horse, that is drinking at the trough. The milk maid stands by her best cow. Among the feathered tribe, a little girl is in slight warfare with a mother hen, but carefully watched by the faithful dog. Oxen driven by a lad are approaching with a load of hay. A youngster on the ladder shed is preventing his cat from preying upon the doves. Cattle, sheep, lambs, colt, ducks, geese, doves, and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent "Art Poem," of thrifty and contented American farm life. Competent judges consider it by far the best Farm yard illustration ever produced. The publication of this work will gratify thousands who have desired an appropriate companion piece to "Homeward." Stein copied in Black and Two Thins, in a high grade of that Art. The very artistic finding has produced the most perfect and pleasing sunset effects. Size of sheet 22x28 inches. Published at the low price of \$2.00.

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WORSHIP.

BY FRANCIS S. OSGOOD.

Pause not to dream of the future before us
Pause not to weep the wild cares that come o'er us,
Hark how creation's musical chorus.
Unintermittingly goes up to Heaven.
Never the ocean wave falters in flowing.
Never the little seed stops in its growing.
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

Labor is worship—the robin is singing,
Labor is worship—the wild bee is winging,
Listen that eloquent whisper upspringing
Speaks to thy soul from our Nature's great heart,
From the dark cloud flows the life-giving shower,
From the rough eld blooms the soft-breathing flower,
From the small insect the rich coral bower,
Only man in his indolence shrinks from his part.

Stop not, though shame, sin and anguish be round thee,
Bravely fling off the cold chain that hath bound thee,
Look at that pure Heaven smiling beyond thee,
Rest not content in thy darkness—a clod.
Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor for labor is noble and holy,
Let thy great deeds be thy prayer to thy God.

WM. E. COLEMAN AND HIS MISSTATEMENTS RE-CORRECTED.

BY J. H. MENDENHALL.

To the Editor of *Mind and Matter*:

I intended not to notice Mr. Coleman's charges against me as having misrepresented him and Mrs. M. King, as touching their views and teachings of Spiritualism; in as much as every charge made is wholly groundless—devoid of the least foundation in fact, as can be made appear. But as my good brother—Col. John C. Bundy—has so indulged him in the use of the *R.-P. Journal* columns, in which he has spared no pains in discharging his large battery of *brutum fulmen* against my competency to "grapple with the recondite problems involved in the philosophy of spirit manifestations," I have, on second thought, concluded best to let the many readers of *MIND AND MATTER* know something of the real status of this self-styled teacher, through your excellent journal, since Bro. Bundy has closed the columns of his organ against me in all instances wherein my papers speak in defense of mediums, spirit phenomena, etc. The misstatements to which I allude are contained in Bro. Coleman's article on the philosophy of evil spirits and obsession, published in the *R.-P. Journal* of October 16 and 30, 1880. "Misstatement No. 1" refers to the Brother's connection with the question of obsession; and as I disposed of it in my reply to his "Philosophy," etc., published in *MIND AND MATTER* of the 1st inst., I will pass it by and call attention, first, to what he styles "Misstatement No. 2." In this, Bro. C. remarks: "Mr. Mendenhall says I endeavor to induce people to believe that there is no such disposition among men and women in spirit life as would induce them to work evil to their fellow beings yet in the flesh, and that an immediate cessation from evil takes place through the shuffling off the physical form; that we leap at once toward perfection by the mere act of death." He then asks, "What warrant has Mr. Mendenhall for attributing to me (or to Mrs. King, upon whom he also tries to saddle them,) such absurd theories; where did I ever publish one word implying a belief in such unsubstantial unrealities?" Is it possible, Mr. Coleman, that you are so forgetful of what you teach? Pray, tell us whether the fault lies in your memory, or in your conscience; or is it a fact that you are so wanting in system in your thoughts and teachings, that you know not to-day what you thought yesterday? But, my brother, listen: I will show thee my warrant for so asserting—thine own pen shall condemn thee. In the *R.-P. Journal*, June 12th, 1880, thou sayest, "The whole theory of Jesuit spirits, evil spirits, obsession and all the other phases of diabolism sought to be fastened on Spiritualism, is a huge fallacy, a delusion, devoid of the least foundation in reality." If this does not imply perfection in spirit life then I am unable to define the English language. If the whole theory of evil spirits embodying the malignant, fiendish, deceptive and unconscious, all of which may be included in the words: undeveloped spirits, by and through whose action obsession obtains, is a "huge fallacy, devoid of the least foundation in reality;" then, indeed, such spirits as are called *evil* do not exist, and of course there could be no disposition among them to work evil to their fellow beings yet in the flesh. For where there is no evil, all is developed good. Or if there is no "diabolism" (so to speak) among the lower order of spirits who departed this life devils—if all the Jesuit spirits who have entered the spirit world since Loyola's day have so reformed, progressed out of their soul-blighting teachings, that the thought of their bare existence is a "huge fallacy," as Bro. Coleman so declares, why it does seem that they have made not only a "leap," but a mighty leap toward "perfection," through the "mere act of death." Is not this a fact as clear as truth itself?

And such were the teachings of Mr. Coleman, made public through the *R.-P. Journal* seven months ago. It is plain, to me at least, that Mr. C.'s admission of "malignant, fiendish spirits in spirit life and their disposition to harm mankind," as published in his late article in the *Journal*, is an after-thought; one to which he has been driven, and with it into the necessity of his "psychological" mode of government in the spirit world, by which he hoped to escape the merited shame of his own ludicrous teachings which I was showing up. Secondly, my "warrant for saddling such absurd theories" on to Bro. C. and Sister King (I wish he wouldn't force me to speak again of the fallacy of this good lady) is found in the following language, quoted, I suppose, from Sister K.'s writings, by Bro. C. in his article, published in the *Journal* June 12, 1880:

"Order is so much the law with communities in spirit life that they control the criminals that come to them in a way to effectually prevent their preying upon the morals of society at home and in earth life as well."

What inference, I ask any candid mind—not excepting Bro. C. and Sister K.—can be drawn from the above language, other than that *perfection* exists throughout those communities? The only sure substantial preventive against preying upon the morals of society by any spirit, whether in or out of the body, is that of self culture to the degree of becoming a law unto oneself. In this high state of perfection, and in this alone, can it be truthfully said that "Order" is The Law?

Now, if such order really exists in the spirit world among those communities where millions of criminal, malignant, unconscious, fiendish spirits are free to roam, accompanied by Bro. Davis' hosts of "Diakka," and this all by the mere shuffling off the physical form, for this is the only change made legally, might not our world of crime

inals below cry aloud with joy: "Gabriel, sound the horn." Indeed, if such order reigns among criminals in spirit life—and Mr. Coleman quotes Mrs. King as good authority for the claim—then it would be an act of wisdom in us poor mortals, one and all, to become criminals at once, especially if we could prevail on Bro. Coleman's "appointed guardians" and Sister King's "communities of order" in spirit life to hook their "psychological will, and law of order on to our moral code." Will Bro. C. please tell me wherein I have misrepresented the views of himself and Sister K. touching the point in question?

In "Misstatement No. 3" Bro. C. remarks: "Mr. Mendenhall says, that all spirits who ever communicated with man on the subject, so far as he knows, taught that evil spirits possess greater power to harm men on earth than when in the body."

The brother, in the above quotation, thinks he sees strong evidence of my mental inability, and uses it as an indication of the "extremely loose and shallow manner in which I conduct my researches in spiritual matters of vital import." True, I made the declaration in a qualified sense, and will now show that I declared only what is truth. When a mortal, through revenge, seeks the destruction of a fellow mortal, he is, or may be, at once arrested and confined in prison, and his intended victim is thereby made secure from further harmful encroachments. Let us now suppose said intended victim to be highly sensitive—mediumistic—and that his would-be murderer has been transferred to spirit life, possessing a knowledge of the law by which spirits control mediums, and carrying with him a spirit of revenge, watches his opportunity and seizes upon his victim magnetically, as all spirits do when controlling their mediums, and treat him bodily and mentally accordingly as his revengeful feeling would dictate; will Bro. C. dare to say that the foe thus secreted from view, as are all spirits, being exempt from imprisonment as when in the body, does not possess greater power to harm the victim of his hate than when on earth, subject to physical resistance, imprisonment, etc. It is to be hoped that, singular as he is, he has not so parted company with good sense as to continue to deny such simple truths. I have seen, on more than one occasion, a strong man knocked down, others of less strength thrown up two feet higher than a man's head into the air, and many other feats performed of similar nature, by spirits wholly invisible at the time. Thus much physically; my papers heretofore published on obsession speak of the powers of spirits to harm their victims mentally.

In what Bro. C. styles, "Misstatement No. 4," he remarks: "Mr. Mendenhall says that Mr. Coleman neither believes the fact, nor understands the philosophy of materialization." Certainly I said so, and to show you, my brother, that the declaration is not a "misstatement," but an irrefutable truth, I will ask you to state candidly, if you really understand the philosophy of materialization. If you do, then you can demonstrate that fact by materializing a spirit, fabric, or some other object, or by dematerializing your own bodily arm; for spirits who do understand its philosophy do all these things. If you cannot do any of these (and I doubt your ability very much) then you cannot prove to any sane mind that you understand the philosophy of materialization. And for the benefit of the cause, I here proffer you the sum of \$1,000, if you will demonstrate to any intelligent committee agreed upon by you and me, your understanding of the philosophy of spirit materialization by doing the work above named. If you cannot, why say so like an honest man, and don't any longer censure me for telling the truth about you.

Does Mr. Coleman believe the fact of materialization? He says so in his last article, but what did he say in his reply to my criticism on a paper written by Mr. Harrison, of London, England. He says in that reply, *R.-P. Journal*, May 15th, 1880: "Mr. Harrison very truthfully tells us that 'there is not a single instance known in which any fabric or substance can be produced, which can be demonstrated to be not of terrestrial manufacture or growth.' View it as you will, every argument shows clearly, that if Bro. C. understands the language he penned, he did not believe the fact of materialization by spirit power, at the time he wrote that declaration; unless it was *lapsus calami*. The very fact, that up to this time—the time when he made the above sweeping denial of materialized forms, Bro. C. was quick to cry, 'Wonder worker! wonder worker!' at every important materialized phenomenon, published in the spiritual journals, as also that of his recent confession to his ignorance of the "marvels spiritual power is capable of accomplishing," corroborate the fact that he had no sound faith in spirit form materialization.

in "Misstatement No. 5" Bro. C. reaches the climax in his effort to make it appear that I am incompetent to "grapple with the recondite problems involved in the philosophy of spirit manifestations." My brother, I have not the vanity to claim perfection, nor even a "familiar acquaintance with the literature of the world of all times and ages," as you have claimed for yourself; but I do claim to be honest with what facts I learn. Nor do I wait until they become popular, before utilizing them for the world's good. In the "Misstatement" under consideration, Bro. C. alludes to my assertion that a certain committee chosen by him to pass upon the genuineness of a certain phenomenon, had already prejudged the case, etc. My statement was made in a qualified sense, but he did not show me the fairness to so represent me. In the committee's decision against the genuineness of materializing phenomena, I had special allusion to that given under the auspices of the Terre Haute mediums—Mrs. Stewart and Miss Morgan—who, for medial powers, are not surpassed by any known on our planet, notwithstanding Col. John C. Bundy, Dr. Kaner and Alf. Hutchison to the contrary. This I judged from the fact that said committee had given strong proof of their approval of Col. Bundy's false charge against said mediums. I did say, however, of Bro. A. J. Davis, one of the proposed committee, that in alluding to cabinet phenomena in an article of his published in the *Journal* June 21, 1879, he called it "Buffoonery." And again, in the *Journal* Nov. 1, 1879, Bro. D. says, "Over and again it is affirmed that men shake palpable spirit hands" etc. "Upon the most fallacious foundations this impractical theory is erected—it is the skeleton in our popular dark cabinets." Mrs. King, another of the proposed committee, in her eulogy on Col. Bundy for his work in the cause of Spiritualism, writes the *Journal* Oct. 4, 1879: "It (the *Journal*) is routing out impostors and pursuing them to their strongholds, which it will abolish mercilessly." What "impostors" has Col. B. ever routed? Has he ever succeeded in proving in posture in a single instance in his long chain of accusation? No, never. I could, if I mistake not, furnish similar proof that the other proposed members for said committee were down, on those mediums for materializing phenomena, but omit, for want of time, to hunt it up. And now, if such testimony does not warrant one in making the assertion I did, I fail to understand the English language.

"Misstatement Nos. 6 and 7" are but a repetition of "Misstatement No. 4," in a modified phase, which statement I have already noticed, and shown his charges therein against me to be wholly groundless. In one of these "Misstatements," No. 6—Bro. C. makes a frank confession of his ignorance of phenomena, in the strong language,

"I know not what marvels spiritual power is capable of accomplishing." Of course you don't, Brother; your confessing your ignorance of Spiritualism is just the thing you should have done in the commencement of your criticism on my articles. You would then have withheld from the public gaze your many inconsistencies, false charges and priestly babblings. But, then, there was need of your being initiated into the primary elements of Spiritualism; and it were well that you opened the way for your conversion before becoming crystallized in your follies. Trusting that the dispute between you and me, upon the most simple elements of spirit manifestations, are

Harrison's all-sweeping negation of spirit materialization as a truth. I repeat Bro. C. If you believed in materialization at all, why, with these facts appealing to your judgment, if you have any, did you declare the whole matter of materialization the work of "conscienceless tricksters"? Are there no genuine mediums? And are the faithful recorders, who for more than thirty years without receiving a penny for their labors, have given their time and talent in publishing these spiritual facts to the world, all falsifiers of the truth—accomplices of "conscienceless tricksters" engaged in the despicable business of spirit impersonation?

Are there none other than yourself capable of understanding and recording the truth? If not, alas, for Spiritualism. But to give Bro. C. all possible benefit to be derived from the claim he now makes, viz: that he alluded to materializations remaining intact, and that these only did he deny being of genuine spirit origin; allow me to call his attention to the fact, that if we go to the intrinsic meaning of the word *intact*; there is nothing in the whole realm of materiality that wears external form, that is truly a thing intact. Not even the planet upon which we live, remains ceaselessly intact. Strictly speaking nothing but principles remain intact. We do, however, to suit our convenience, use the term intact to express the continuance of a thing existing sufficiently long to fill its mission according to use or purpose.

The earth will fulfill its use and pass away from inactivity. Human beings will do the same. And as the mission and purpose of spirits in their work of materialization is, to demonstrate to mortals the truth of immortality, so the inactivity, of their materialized forms together with that of the apparel they wear, etc., should last only so long as is requisite for them to carry out their purpose. Now, let us suppose that no fabric materialized by spirits remained intact a moment longer than the acting spirit required for his or her identification, which would depend wholly upon the mental acumen of the investigator; the word *intact* is as applicable to his or her case as it is when applied to any person in the flesh, in point of fulfilling their earthly mission. Intactibility depends in a measure upon the solidity of an object, and this upon its use. We see this fact verified in the duration of the earth, and especially all materialized forms thereon. So, then, it is true that, if a spirit form materialized, or the fabric worn by said spirit remained intact but one minute of time, if said spirit be wholly recognized as such, then immortality is proven to him who witnessed the phenomenon; and Bro. C. has no logical grounds whatever to say, "There is not a single instance known, in which any fabric or substance can be produced, which can be demonstrated to be not of terrestrial manufacture or growth." View it as you will, every argument

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now at an end, I will say, in conclusion, as an evidence of the fraternal feeling toward you, that if you will call on me, and you are not too much the victim of obsession, I will relieve you of your troubles free of charge.

Unionport, Indiana.

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